Upanishad Series Nos. 5 & 6.

Mundaka and Mandukya Upanishads

WITH SANSKRIT TEXT; PARAPHRASE WITH WORD-FOR-WORD LITERAL TRANSLATION, ENGLISH, RENDERING AND COMMENTS

BY

SWAMI SHARVANANDA



PUBLISHED BY

SRI RAMAKRISHNA MATH

MYLAPORE, MADRAS

1920.

[Price 12 Annas

MUNDAKA-UPANISHAD.

INTRODUCTION.

Mundaka literally means a razor, or one with shaven head, *i.e.*, a Sannyasin. The Upanishad is so called probably for two reasons; first, because it cleanses the soul by destroying all its super-imposed ignorance, even as a razor shaves the head; secondly, because it strongly advocates the Sannyasa life in preference to the house-holder's.

It belongs to the group of Upanishads attached to the Atharva Veda, belonging most probably to the *Shounakiya Shakha* of the Veda, as the Upanishad was given out to Shounaka. Shankara calls it Mantra-Upanishad inasmuch as it is in verse. But for that reason, it should not be understood that its utility lies merely in chanting on the occasions of sacrifices like any other Mantra portions or Samhitas of the Vedas; or, in other words, it should not be taken as a *Karmanga*. It is divided into three parts with two chapters in each. The speciality of the Upanishad is that its exposition of the Brahma-Vidya is at once direct and most lucid. *Swetaswatara* is the only other Upanishad of its kind. If the reader would follow closely the teachings of the Upanishad in meditation, he is sure to find himself ultimately at the very gate of the transcendental Brahman.

ओं भद्रं कर्णेभिः शृणुयाम देवाः
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः
व्यशेम देवहितं यदायुः ॥
ओं शान्तिः शान्तिः शान्तिः

Om ! with our ears what is auspicious may we hear, O gods ! with our eyes may we see what is auspicious, O ye worshipful ones ! May we who sing praise (to thee) enjoy the life allotted to us by the gods with strong limbs and body. Peace! Peace! Peace !

MUNDAKA-UPANISHAD.

FIRST MUNDAKA.

FIRST CHAPTER.

॥ ओं ॥ ब्रह्मा देवानां प्रथमः संबभूव
विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठा-
मथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

विश्वस्य of the universe कर्ता the maker भुवनस्य of the world गोप्ता protector ब्रह्मा the Brahma देवानां of the gods प्रथमः first (before) संबभूव was. सः he सर्वविद्याप्रतिष्ठां the basis of all knowledge ब्रह्मविद्यां the knowledge of Brahman ज्येष्ठपुत्राय to his eldest son अथर्वाय to Atharva प्राह told.

Brahma, the maker of the universe, the protector of the world, came into being first before all the gods. He told his eldest son, Atharvan, the knowledge of Brahman, the basis of all knowledge.

[*The basis of all knowledge.*—The knowledge of the Supreme Brahman is called here as the fundamental knowledge, since from it every other knowledge

derives its proper colour and significance. Its import will be made clear in the third and subsequent verses.]

अथर्वणे यां प्रवदेत ब्रह्मा-
थर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवहाय प्राह
भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

ब्रह्मा Brahma अथर्वणे to Atharvan यां what प्रवदेत told, अथर्वा Atharvan पुरा formerly तां ब्रह्मविद्याम् that knowledge of Brahman अङ्गिरे to Angira उवाच said. सः he (Angira) भारद्वाजाय of the Bharadwaja Gotra सत्यवहाय to Satyavaha प्राह told. भारद्वाजः the Bharadwaja (Satyavaha) परावरां that (knowledge) got from the superior sources in succession, or the supreme (knowledge) अङ्गिरसे to Angiras (प्राह said).

What Brahma had told to Atharvan, he told first that knowledge of Brahman to Angira. Angira (in turn) told it to Bharadwaja Satyavaha, who again told Angiras that (knowledge thus got) from the superior sources in succession.

[*Note.*—The first two mantrams clearly testify that the knowledge of Brahma has been transmitted to the human society by Brahma himself through a

superior chain of *guru parampara*—a worthy succession of teachers and disciples. Hence it should not be taken as one of human origin and so liable to defects arising from human imperfections.]

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः
पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति
॥ ३ ॥

महाशाल: the great householder शौनक: the son of Sunaka विधिवत् properly, according to the shastraic injunctions उपसन्न: having approached अङ्गिरसं Angiras पप्रच्छ asked, नु well, भगव: Sir, कस्मिन् what विज्ञाते being known सर्वं all विज्ञातं known भवति becomes.

Shounaka, the great householder, having approached Angiras properly, asked him, "Well Sir, what being known, all becomes known?"

[*What being known, etc.*—Evidently the questioner wanted to know the First Principle of the whole creation, since its knowledge alone can explain all things, even as the knowledge of a clod of earth makes us know the substance of all possible modifications of earth.]

तस्मै स होवाच । द्वे विद्ये वेदितव्य इति ह स्म
यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥

सः he (Angiras) तस्मै to him (Sounaka) उवाच said, द्वे two विद्ये knowledge वेदितव्ये to be known इति thus ब्रह्मविदः the knowers of the Vedas (or Brahman) वदन्ति say, यत् which परा the superior अपरा inferior च and.

To him he replied, "There are two kinds of knowledge to be known,—thus say the Vedic scholars. They are the higher and the lower knowledge.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

तत्र of them अपरा the lower—ऋग्वेदः the Rig Veda यजुर्वेदः the Yajur Veda सामवेदः the Sama Veda अथर्ववेदः the Atharva Veda, शिक्षा phonetics कल्पः the code of rituals, व्याकरणं grammar, निरुक्तं etymology or the Vedic lexicon, छन्दः prosody or metres ज्योतिषं astronomy अथ but परा the higher यया by which तत् that अक्षरं the imperishable अधिगम्यते is reached (attained).

Of these, the lower knowledge is the following: the Rig Veda, the Sama Veda, Yajur Veda, the Atharva Veda, phonetics, the code of rituals, grammar, etymology, prosody and

astronomy. The higher is that by which the Imperishable is reached.

[*Note.*—Here the Sruti means to relegate all knowledge that is merely intellectual and deals only with the relative aspects of life into the category of lower knowledge, and holds up the realisation of the immutable Atman as the highest knowledge. It is rather an indirect answer to the question. The answer will be further explained in later mantrams.

Phonetics, etc.—These six kinds of knowledge are called *Vedangas* (limbs of the Veda), without whose knowledge a proper understanding of the Vedas is impossible.]

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

यत् तत् what अद्रेश्यं imperceivable अग्राह्यम् that cannot be grasped अगोत्रं without origin अवर्णं colourless (without form), अचक्षुःश्रोत्रं without eyes and ears (devoid of senses) ; तत् that अपाणिपादं without hands and feet नित्यं eternal विभुं of manifold expressions सर्वगतं all-pervading, सुसूक्ष्मं extremely subtle ; तत्

that, अव्ययं undecaying यत् which भूतयोनिं the source of the creation धीराः the wise परिपश्यन्ति behold everywhere.

That which is unperceivable, ungraspable, without origin, colourless, without eyes and ears or hands and feet,—that which is eternal (yet) of manifold expressions, all-pervading, extremely subtle and undecaying, the source of all creation,—the wise behold everywhere.

[*Unperceivable—i.e.,* beyond the reach of the sensory organs or the *jnanendriyas.*

Ungraspable—i.e., unapproachable even by the motor organs or the *karmendriyas.*

Clourless—The orthodox commentators have taken *Avarnam* of the text to mean 'attributeless or formless'. But Max Muller translates it as 'casteless,' the idea being in fit conjunction with '*Agotram.*' But the epithet is used for the Atman in other Upanishads also to denote that it is beyond the three *gunas* which create 'colours' *i.e.,* attributes.

Note.—The first half of the Mantram denotes the Brahman by negative attributes, dissociating It from all objective connotations. The second half speaks of It by some positive epithets, which rather hint at Its nature than define It.]

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।

यथा सतः पुरुषात्केशलोमानि तथाऽक्षरात्संभवतीह विश्वम् ॥ ७ ॥

यथा as ऊर्णनाभिः the spider (तन्तून् the thread) सृजते creates गृह्णते takes back (contracts within); यथा as पृथिव्यां in the world ओषधयः herbs सम्भवन्ति grow; यथा as सतः spontaneously पुरुषात् from man केशलोमानि hairs (सम्भवन्ति grow) तथा so इह here अक्षरात् from the Imperishable विश्वं the Universe सम्भवति grows, comes out.

As the spider produces the thread and absorbs it again, as herbs grow on the earth, and hairs come out spontaneously from man, even so does the creation spring forth from the Imperishable.

[*Note.*—Here three similes are given to exemplify the spontaneity of the creation from the Imperishable substance, the Brahman. As a spider produces the thread out of its own body and again draws it in without any special effort on its part, so this Universe comes out of the Brahman and goes back to It again in dissolution spontaneously. But the student might think that the Brahman has some purpose and *some* effort in creating the universe even as the spider has; so the Sruti clears up further that point by the

second simile, 'as plants grow on the earth by their own inherent nature, without the least purpose or effort on the part of earth, even so does the creation come out of Brahman, without any purpose or effort on his part'. Then is the Brahman an unconscious, inert substance like Earth? No,—as in man, although a conscious being, there grow hairs, etc., without any will or effort on his part, even so from the Brahman which is intelligence itself could grow the inert universe. The first simile speaks of the Brahman as the place of origin and dissolution of the creation, the second further asserts that the universe even after creation rests in Brahman alone, being totally dependent on It. The third goes still further to denote that the creation is a purposeless, effortless, extraneous projection of a certain Power of the Brahman which does not constitute Its real essence which is Intelligence. It sould be noted here how the Sruti by the three similes indirectly asserts that the creation is not a real Parinama or transmutation of the Brahman in the Pantheistic sense, but only a projection of Its certain inscrutable power; and in this sense It is both the efficient and the material cause of the universe.]

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते । अन्नात्प्राणो
मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

ब्रह्म the Brahman तपसा by Tapas चीयते augments. ततः from That अन्नं food (the primal matter) अभिजायते

is born: अन्नात् from food प्राणः the Prana (Energy), मनः the mind सत्यं the true (the five elements) लोकाः the worlds, (तथा next), कर्मसु from works अमृतम् the immortal (results).

By Tapas does the Brahman augment. Of that is born the food. From food are born the Prana, the mind, the true and the worlds; and from work proceed the immortal results.

[*Tapas*—The word is explained in the next mantram by knowledge. Before the starting of the creation, the whole universe appeared in the Brahman in the form of ideas or knowledge, which subsequently concretised themselves in creation as matter and material objects. Max Muller translates it as 'brooding,' because he finds 'This is the word in the English language which combines the two meanings of warmth and thought.' The translation might have been happy and correct out of the context, but here, the word 'brooding' does not express at all the force of the word *Tapas*. No doubt 'brooding' cannotes a deep thought coloured with a warmth of feeling, but it indicates also a will associated therewith which might translate itself into action at any time. But *Tapas* of the text cannot mean all these, as then it would be a direct contradiction to the import of the previous mantram, Hence *Tapas* should be taken simply in the sense of knowledge or idea, as explained above.

The Brahman does augment—By the knowledge the Brahman expands, since it makes the latent Brahma-Shakti manifest in the form of the creation. Or, as a seed augments into a tree, so does Its causal nature expand into the creation.

The food—It refers to the primal matter or Prakriti. Matter is often called 'food' in the Upanishads, as it is the *object* of perception or enjoyment of the Purusha.

It is rather curious to note here that the matter is said to be the cause of Prana, whereas in Prasna-Upanishad it is said that both came out from the Prajapati simultaneously (*vide* Prasna-Upanishad I-4, III-3, VI-4, and notes thereon). Perhaps this apparent contradiction between the two Upanishads is due to the conceptions of different degrees of subtlety and grossness. In this Upanishad, Matter means the primal matter, the Mother of the whole creation, and in the Prasna-Upanishad *raye* means the grosser manifestation of matter in contradistinction to Prana or Energy.

The True—*i.e.*, the five *Maha-bhutas* out of which are fashioned the fourteen worlds.

The immortal results—*i.e.*, the fruits of actions, which cling to life until they are enjoyed. They are called immortal because nothing can destroy them or hamper their fruition.

Note—This mantram purports to give the *modus operandi* of what has been described in the previous one.]

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

यः who सर्वज्ञः omniscient यः who सर्वविद् understands all यस्य whose ज्ञानमयं consisting of knowledge तपः penance. तस्मात् from that एतत् this ब्रह्म the Brahma (Hiranyagarbha) नाम name, रूपं form, अन्नं matter जायते are produced.

From Him who knows all and understands all, whose *Tapas* consists of knowledge,—are produced this Brahma, name, form and matter.

[*Who knows all—i.e.,* knows all in a general way, He being the cause of all.

Understands all—i.e., knows all in the special sense, as He is all-pervading.

Whoso penance consists of knowledge—Tapas means in ordinary parlance a certain amount of power brought forth by self-mortification and brooding. The reason why knowledge is called *Tapas* here, is perhaps due to the expression of power with knowledge of the Brahman.]

End of the First Chapter.

SECOND CHAPTER.

तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि । तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

तत् that एतत् this सत्यं true ; कवयः the wise मन्त्रेषु in the Mantras (hymns) यानि which कर्माणि sacrificial works अपश्यन् saw त्रेतायां in the three Vedas (or in the Treta age) बहुधा in various ways सन्ततानि are spread. सत्यकामाः O truth-seekers, नियतं always आचरथ perform वः for you सुकृतस्य of good deeds लोके to the world एषः this पन्थाः path.

This is the truth ; what works the wise saw in the Mantras are much elaborated in the three Vedas. Do ye perform them ever, O ye truth-seekers ; this is your path to the world attainable by meritorious works.

[*Note.*—In this chapter Sruti exhorts those who want heavenly enjoyments, to engage themselves ever in sacrificial works as described in the Vedas. The motive is that by such performances man will gain the experience of the truth of the ephemerality of worldly as well as of heavenly enjoyments, as will be delineated in the next chapter. Unless man experiences it himself to a certain extent the higher doctrines of renunciation, Jnana, cannot have any

hold upon him. This is the reason why Karma Kanda precedes the Jnana Kanda, Karma and Upasana naturally must precede the Jnana of Supreme Knowledge.]

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेत् ॥ २ ॥

यदा when समिद्धे well ignited हव्यवाहने in the sacrificial fire (lit. the carrier of oblations to the gods) अर्चिः the flames लेलायते flare, तदा then आज्यभागौ the two portions of fire, अन्तरेण between आहुतीः libations प्रतिपादयेत् pour.

When flare high the flames of well-lit fire, let oblations be offered (with faith) between the two portions of fire (where ghee should be poured).

[*Note.*—Flame is considered as the tongue of Fire, and all oblations should be offered into it, implying thereby that they are put into the very mouth of Agni as it were. No oblation should be poured when the fire is smouldering. Here reference is made of Agnihotra sacrifice, that precedes all other sacrifices.]

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणम तिथिवर्जितं च । अहुतमवैश्वदेवमविधिना हुतमासप्तमां स्तस्य लोकान्हिनस्ति ॥ ३ ॥

यस्य whose अग्निहोत्रं Agnihotra sacrifice अदर्शम् devoid of (Darsha) works to be done during the new moon day, अपौर्णमासम् devoid of the sacrificial works to be done during the full moon day, अचातुर्मास्यं devoid of the sacrificial work to be done during the four months of Autumn, अनाग्रायणं devoid of the harvest sacrifice, अतिथिवर्जितं unattended by guests, अहुतं devoid of offerings, अवैश्वदेवम् without the Vaiswadeva ceremony, i.e., feeding the animals and birds, अविधिना not according to the injunctions, हुतम् offered, तस्य his आसप्तमान् to the seven लोकान् the worlds हिनस्ति destroy.

Whose Agnihotra is devoid of the Darsa and Pournamasee sacrifices, is without the four-months' (autumnal) observances, is not attended by guests and devoid of Vaiswadeva ceremonies, is not offered at all or offered improperly,—(that Agnihotra) destroys his seven worlds.

[*Destroys his seven worlds*—*i.e.*, by such irregular performance of the Agnihotra, he cannot attain any of the seven worlds, *viz.*, Bhuh, Bhuvha, Swah, Maha, Jana, Tapah and Satya.]

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा । स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

काली, कराली, मनोजवा, सुलोहिता, सुधूम्रवर्णा, स्फुलिङ्गिनी, विश्वरूची these are the seven names, देवी brilliant, लेलायमानाः flickering इति these सप्त seven जिह्वाः the tongues.

Kali, Karali, Manojava, Sudhumravarna, Sulohita, Sphulingini and the brilliant Viswaruchi are the seven flickering tongues of fire.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् । तन्नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

यः he who भ्राजमानेषु flaring एतेषु into these यथाकालं in proper time, चरते performs (sacrifices) एताः these आहुतयः oblations हि indeed सूर्यस्य of the sun रश्मयः rays (भूत्वा becoming) आददायन् offered तं that देशं world नयन्ति lead यत्र where एकः one देवतानां of the gods पतिः lord अधिवासः (भवति) resides.

If a man performs the sacrifices in proper time into these flaring flames,—these offered oblations, in the form of solar rays, take him to that world where the lord of gods resides.

[*Take, etc.*—*i.e.*, by virtue of those offerings he goes to the heaven of Indra.]

2

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति । प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

सुवर्चसः effulgent आहुतयः the offerings एहि एहि come here, come here, एषः this वः your सुकृतः earned by good works, पुण्यः holy ब्रह्मलोकः the world of Brahma, इति thus प्रियां sweet वाचम् words अभिवदन्त्यः speaking, (तथा so also) अर्चयन्त्यः praising तं that यजमानं the sacrificer सूर्यस्य of the sun रश्मिभिः by the rays वहन्ति carry.

The luminous offerings welcome him saying, "come here, come here, this is the holy Brahma-world earned by thy good deeds," and thus praising the sacrificer with sweet words carry him on through the rays of the sun.

[*Note.*—The Sruti speaks here rather poetically how a sacrificer by virtue of his sacrifice attains heaven.]

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

एते these हि assuredly अष्टादश: eighteenfold यज्ञरूपाः the yajna प्लवाः raft अदृढाः infirm, येषु in which अवरम् the inferior, कर्म work उक्तं is told ये which मूढाः

the ignorant, the unwise एतत् this श्रेयः as the supreme good इति अभिनन्दन्ति cry with joy ते they पुनः again एव indeed जरामृत्युं old age and death अपि यन्ति get.

Frail indeed is the raft of an eighteenfold yajna, in which these inferior works are mentioned. Those ignorant persons who praise these as the supreme good, get old age and death again and again.

[*Eighteenfold yajna*—The yajna that is performed with the help of sixteen priests, the *yajamana* for whom the sacrifice is done, and his wife.]

अविद्यायामन्तरे वर्त्तमानाः स्वयं धीराः पण्डितं मन्यमानाः । जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

अविद्यायां in ignorance अन्तरे in the midst वर्त्तमानाः existing, स्वयं himself धीराः wise पण्डितं मन्यमानाः puffed up with vain knowledge जङ्घन्यमानाः suffering again and again, मूढाः the fools अन्धेन by the blind नीयमानाः led अन्धाः the blind यथा as परियन्ति wander about.

Fools, wise in their own conceit, dwelling in the midst of ignorance, (yet) puffed up with vain knowledge, suffering again and again, wander about like the blind led by the blind.

[*Cf. Kathopanishad, II. 5.*]

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीण-लोकाश्च्यवन्ते ॥ ९ ॥

अविद्यायां in ignorance बहुधा in multifarious ways वर्तमानाः existing बालाः boys वयं we कृतार्थाः of accomplished aims इति thus अभिमन्यन्ति think. यत् because कर्मिणः the sacrificers रागात् owing to passions न not प्रवेदयन्ति know, (तस्मात् therefore) क्षीणलोकाः the enjoyments of the worlds attained by good karma being over, आतुराः dejected च्यवन्ते come down.

Though variously immersed in ignorance, the children (ignorant) consider themselves as of accomplished aims. As the Karmis know not (the truth) owing to their attachments, when their enjoyments of the (heavenly) worlds are over, they fall feeling miserable.

[*Note.*—Those who perform the sacrifices with great desire of attaining the heavenly bliss, do so out of sheer ignorance of the Truth. Such persons are bound to come back here again or go even to lower regions after the expiry of the enjoyments of the fruits of their Karma. Thus the same misery of life overtakes them again.]

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा
विशन्ति ॥ १० ॥

प्रमूढाः the deluded fools इष्टापूर्त्तं the sacrifices and charitable works enjoined by the scriptures वरिष्ठं supreme मन्यमानाः thinking अन्यत् other (than this) श्रेयः beneficial (अस्ति there is;) इति न वेदयन्ते do not know. ते they सुकृते merits acquired from good deeds, नाकस्य पृष्ठे in the heavenly regions, अनुभूत्वा having enjoyed, इमं लोकं this world हीनतरं inferior वा or विशन्ति enter.

The deluded fools thinking the sacrifices and the charitable works (enjoined by the shastras) as of supreme value, know not the other blessed (goal). Having enjoyed in the heights of heaven, the fruits of their good Karma, they come down again to this world or even enter into a lower one.

[इष्टापूर्त्तः Ishtâ means sacrifices enjoined in the Sruti, and Purta means the charitable works enjoined in the Smriti, such as, digging ponds, sinking wells for the public, establishing alms-houses, dedicating public gardens, or shady trees on the road side, etc.

The blessed goal —i.e., Mukti which is attained by Jnana as will be described later on.

They enter again etc.—i.e., they are born into this human world, or as animals or plants.]

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

ये those who हि verily शान्ताः of peaceful mind विद्वांसः the learned भैक्ष्यचर्यां the vow of mendicancy चरन्तः practising अरण्ये in the forest तपःश्रद्धे in penance and faith उपवसन्ति live ते they विरजाः purged of all impurities सूर्यद्वारेण by the Path of the Sun (तत्र there) प्रयान्ति go यत्र where सः that अमृतः immortal अव्ययात्मा imperishable पुरुषः Being (अस्ति is).

Those wise men of peaceful mind who live in the forest in penance and faith, leading the life of mendicancy, freed from all impurities, verily attain by the Path of the Sun that world where that immortal imperishable Being is.

[*Of peaceful mind.—i.e.,* men of self-control, since no peace of mind can be attained unless and until the senses are brought under complete subjugation.

Who live......faith.—i.e., the sannyasins who lead the austere life of self-abnegation and devotion, far away from the busy haunts of men and temptation.

Freed from all impurities.—*i.e.*, free from taints of desire and egotism.

The Path of the Sun.—The Deva-Yana.

That immortal imperishable Being.—Hiranyagarbha or Brahmâ.

Note.—In contradistinction to the attainment of the lower heaven by means of the sacrifices as mentioned in Mantram II.6, here the Sruti speaks of the attainment of the highest heaven, the Satyaloka or the world of Brahmâ, through the performance of devotional practices and self-control. It should be noted that the reference has been made here only to the *Krama Mukti* or gradual emancipation and not to the *Jivan Mukti* or immediate emancipation which is attainable in this life by means of supreme knowledge. For a Jivan Mukta there is no going anywhere at any time. As soon as the supreme knowledge of the soul dawns, the bubble bursts, the limitation of the soul disappears, and what rests is one infinite ocean of consciousness absolute. Hence no coming or going is possible in that case; neither there is earth nor heaven for him; all becomes negated to the consciousness in one stroke.]

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्ना-
स्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं
ब्रह्मनिष्ठम् ॥ १२ ॥

ब्राह्मणः a Brahmana कर्मचितान् attainable through works लोकान् worlds परीक्ष्य having examined, निर्वेदं dispassions आयात् should get कृतेन by the caused अकृतः the uncaused न अस्ति cannot be had. तत् that (Atman, the uncaused) विज्ञानार्थं to know, for the knowledge of, सः he समित्पाणिः with sacrificial fuel in hand श्रोत्रियं well versed in the Vedas, ब्रह्मनिष्ठं devoted to the realisation of Brahman गुरुं a Guru एव verily अभिगच्छेत् should go.

Having examined the worlds attainable through Karma a Brahmana should get dispassionate (vairagya) towards them. The Uncaused cannot be had by the caused. To know that, he, with sacrificial fuel in hand, must approach a Guru who is well-versed in the Vedas and absolutely devoted to the realisation of Brahman.

[*Note.*—Heavenly enjoyments and pleasures of this world are attained by the performance of rituals and meritorious work as enjoined in the Vedas and the Smritis, and spoken of in the beginning of this chapter. But all such enjoyments, whether temporal or celestial, that are caused by actions, are but momentary and changeable as all created things are,—all are shadows, at best glowing shadows, in the midst of a long panorama of shadows. Even the æonian life of Brahmais but a moment before the

transcendent eternity of the Atman. Moreover, all karmas done with selfish motive are impinged with ignorance and as such their results bring only bondage in their train. Hence the Sruti exhorts that a true Brahmana, being true to his sattvic nature, should get Vairagya, having scrutinised all lives, both mundane and heavenly. The aspirant of the eternal life of the soul should remember that the uncreated eternal Atman can never be realised by any action whatsoever. It is the Ignorance, Avidya, that has put up the show, created this phantasmagoria, of all relative life and existence known as Universe ; and nothing can destroy it, nor help the soul, its captive, to escape from its thraldom, except Jnana, the knowledge of the true nature of the soul (including its Sadhana also). So the Sruti directs the aspirant to seek out a Guru who is well-versed both in the theory and practice of self-realisation, and attain that supreme Jnana with his aid.

The uncaused.........caused.—Atman being transcendental is beyond all law of causation ; hence no karma can *produce* its realisation.

Sankaracharya breaks up this passage into two sentences and paraphrases as follows.—इह अकृतः नस्ति, अतः अस्माकं किं कृतेन आयासबहुलेन कर्मणा । "Here in this world there is no trace of the uncreated eternal, and hence what need have we with the created, *i.e.*, work which is fraught with so much difficult exertion?"

With sacrificial fuel in hand.—It was the custom in ancient time that the disciple must render all services to his Guru, in the way of collecting sacrificial fuels and fruits from the forest, drawing water, tending cattle and such other personal works.]

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

सः विद्वान् that learned (Guru) उपसन्नाय who has approached before him, सम्यक् properly प्रशान्तचित्ताय whose mind has been well pacified शमान्विताय who has controlled his senses, तस्मै to him (जिज्ञासवे seeker of Truth) येन by which सत्यं the true अक्षरं imperishable पुरुषं Being वेद can be known तां that ब्रह्मविद्यां knowledge तत्त्वतः in its real form प्रोवाच should tell.

Unto him who has thus properly approached with his mind well-pacified and senses controlled, let the wise (teacher) impart in its real form that knowledge of Brahman by which the True, the Imperishable Being is known.

[*With his mind......controlled.*—Here the Sruti speaks of what should be the inner nature of the

aspirant of that Supreme Knowledge " by knowing which all else will be known " and which will free him from all limitations and bondages of life. He must have his mind well pacified, *i.e.*, his mind must be free from all desires and attachments, must be filled with strong Vairagya for the world; and he should have his senses under perfect control. Desires and unbridled sense-activities distract the mind from the path of self-realisation and rob away all its power of subtle comprehension of the soul. Hence the aforesaid virtues form the very stepping-stones to spirituality and God-realisation. One who has not got them is not fit to be a recipient of the knowledge of Brahman, as he can never understand it nor will the imparted knowledge bear the desired fruit in him. So the Guru must discriminate in selecting his disciples, as the fit disciple also must be very discriminative in choosing his Guru as indicated in the previous mantram.

The Being.—In the text the word is Purusha which literally means the Being who has filled all and who is also dwelling within this body, the " city of nine gates."

In its real form.—*i.e.*, as he has understood it with the aid of the Vedas and by intuitional realisation and reasoning.]

End of the Second Chapter.

END OF THE FIRST MUNDAKA.

SECOND MUNDAKA.

FIRST CHAPTER.

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।

तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

तत् that एतत् this सत्यम् truth यथा as सुदीप्तात् blazing पावकात् from fire विस्फुलिङ्गाः sparks सरूपाः of the same appearance, सहस्रशः by thousands प्रभवन्ते spring out, तथा so सोम्य my young friend विविधाः various भावाः beings अक्षरात् from that Imperishable प्रजायन्ते originate तत्र there एव verily अपि again च and यन्ति go back.

This is the truth that as from a blazing fire shoot out thousands of sparks of the same appearance, so do the various beings originate, my young friend, from that Imperishable and unto It verily they go back again.

[*This is the truth.*—*i.e.*, the 'lower knowledge,' (*Apara Vidya*, vide I. ii. 4) does not contain the real truth. The real truth as experienced with the dawn of the 'higher knowledge,' is as follows.

Note—By the simile the Sruti asserts that the whole universe with its diverse modes and contents, the Jivas or individual beings, have come out from that imperishable infinite Being and the Jivas are essentially of the same nature as that of the Supreme Being, even as the sparks are the same as the fire. The difference lies only in magnitude and not in kind ; one is infinite and the others are finite. But unlike the fire sparks these Jivas have but one common destiny and that is dissoultion into that Supreme Being again. Here Brahman is indicated as both the material and efficient cause of the universe. But this is the relative or Saguna aspect of Brahman.]

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ २ ॥

पुरुषः (that) Being हि verily दिव्यः effulgent अमूर्तः formless सबाह्याभ्यन्तरः existing both within and without, अजः uncreated अप्राणः without Prana, अमनाः without mind, शुभ्रः pure. परतः the Supreme अक्षरात् the imperishable परः beyond, higher.

(But) that effulgent Being is verily formless, existing both within and without, uncreated, without Prana or mind, pure, and is beyond even the Supreme Imperishable.

[*Note.*—Here the Sruti speaks of the Nirguna or the transcendental absolute aspect of the Brahman.

In the previous mantra the Saguna or creative Brahman has been spoken of as the common origin of all life and existence. But lest that might be taken as the last word about Life and Existence, the absolute state of Spirit is described here, as superior to and beyond the Saguna aspect of Brahman. Cf. I. i. 7.

The Supreme Imperishable,—i.e., the Saguna Brahman spoken of in the previous mantra. Sankara takes *Akshara* here to mean the Prakriti.]

एतस्मात् जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

एतस्मात् From Him (the Purusha) प्राणः the Prana मनः the mind सर्वेन्द्रियाणि all the sensory organs च and खं ether वायुः air ज्योतिः fire आपः water (तथा and also) विश्वस्य of all धारिणी supporter पृथिवी the earth जायते is born.

From Him (Imperishable Brahman) are born the Prana, the mind, all the senses, ether, air, fire, water and also the earth the supporter of all.

[*Note.*—It has been already stated in the previous mantram that the Brahman in His Nirguna aspect is not the cause of any effect. When again the Brahman is said to be the cause or the origin of Prana, mind, etc., in this mantram, it is obvious that

Brahman is here spoken of in His *Saguna* aspect. In this connection we should bear in mind that whenever Sruti speaks of Brahman as the cause of the Universe, it speaks of Brahman in His *Saguna* aspect. Really nothing can be predicated of the Absolute and Unconditioned. Hence everywhere in the Sruti we find the Absolute described as *Neti, Neti.*]

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां
पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

अग्निः Fire अस्य His मूर्धा head, चन्द्रसूर्यौ the moon and the sun चक्षुषी the two eyes, दिशः the directions, quarters of the sky श्रोत्रे the two ears, विवृताः emanated वेदाः the Vedas च and वाक् speech, वायुः air प्राणः breath, हृदयं heart विश्वं the Universe, अस्य His पद्भ्यां from feet पृथिवी the earth (जाता originated), हि verily एषः This सर्वेषाम् of all भूतानाम् beings अन्तरात्मा the inner Self.

Fire is His head, the moon and the sun are His two eyes, the (four) directions are the ears, the emanated Vedas are His speech ; His breath is air, the Universe is His heart, and from His feet the earth orginated ; verily He is the inner Self of all beings.

[*Note.*—अग्निः Fire, or it may mean द्युलोकः heaven, which is more apt here.]

तस्मादग्निः समिधो यस्य सूर्यः
सोमात्पर्जन्य ओषधयः पृथिव्यां ।
पुमान्रेतः सिञ्चति योषितायां
बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥ ५ ॥

तस्मात् From Him अग्निः Fire (heaven) (जातः is originated) सूर्यः the sun यस्य whose समिधः fuel, सोमात् from the moon पर्जन्यः cloud (सम्भवति arises), पृथिव्यां on earth ओषधयः herbs (उद्भवन्ति grow) पुमान् man योषितायां into woman रेतः semen सिञ्चति casts (एवं क्रमेन by this process) पुरुषात् from the Purusha बह्वीः many प्रजाः living beings संप्रसूताः are born.

From Him (comes) the *Agni* (heaven) whose fuel is the sun; from the moon (arises) clouds; herbs grow on the earth; man casts semen into woman; (by this process) many living beings are born of the Purusha.

[*Note.*—Here is described the gradual process of the origin of all beings from the one Purusha. The argument is simple: From the Purusha has originated the *Dyuloka* or heaven, and from the moon in the *Dyuloka*, clouds; rains dropping from the clouds on earth produce plants and herbs; men live on

these plants and herbs and secrete semen ; the semen again having fallen into the womb of woman produces living beings. Thus Purusha is the final cause of the origin of beings.

'S Whose fuel is the sun—the sun is called the fuel because, it is by the sun that the *Dyuloka* is lighted.]

तस्मादृचः साम यजूंषि दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

तस्मात् From Him ऋचः the Rik, सामानि the Sama यजूंषि the Yajur, दीक्षा rules e.g. the wearing of a *mounjee* etc., imposed upon the performer of a sacrifice सर्वे all यज्ञाः च the sacrifices क्रतवः sacrifices which require a *yupa i.e.*, a sacrificial post दक्षिणाः च and rewards (given to the priests) च and संवत्सरः the year यजमानः the Sacrificer च and लोकाः the worlds (उत्पन्नाः have originated) ; यत्र which सोमः the moon पवते purifies, यत्र which सूर्यः the sun (पवते purifies).

From Him (have originated) the *Rik*, the *Sama*, the *Yajur*, *Diksha*, all the sacrifices, the *Kratus* and gifts, the year, the sacrificer and all the worlds which the sun and the moon purify.

तस्माच्च देवा बहुधा संप्रसूताः
साध्या मनुष्याः पशव वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ।। ७ ।।

तस्मात् From Him च and देवाः the devas बहुधा of various orders (*e.g.*, Vasus, Rudras, etc.) संप्रसूताः are born. साध्याः, the Sadhyas (a group of devas) मनुष्याः men पशवः beasts वयांसि birds (संप्रसूताः are born). प्राणः *Prana* अपानः *Apana* व्रीहिः paddy यव barley तपः religious austerities च and श्रद्धा faith सत्यं truth, ब्रह्मचर्यं vow of continency च and विधिः injunctions.

From Him are born the devas of various groups, as well as the *Sadhyas*, men, beasts, birds, the *prana* and the *apana*, the paddy and barley, austerities, faith, truth, vow of continency and injunctions.

[*Note.—Apana*—one of the five vital forces in the body which works downwards the navel to the anus; the five vital forces are *Prana, Apana, Vyana, Udana* and *Samana.*]

सप्त प्राणाः प्रभवन्ति तस्मात्
सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति
प्राणा गुहाशया निहिताः सप्त सप्त ।। ८ ।।

सप्त seven प्राणाः organs of sense तस्मात् from Him प्रभवन्ति are born, सप्त seven अर्चिषः flames सप्त seven समिधः fuel सप्त seven होमाः oblations (तथा and also) इमे these सप्त seven लोकाः lokas येषु where गुहाशयाः lying in the cave (heart) सप्त सप्त seven and seven निहिताः seated प्राणाः the Pranas चरन्ति move.

From Him are born the seven *pranas*, the seven flames, the seven (kinds of) fuel, the seven oblations and also these seven lokas where the *Pranas* move seated in the heart, seven placed in each.

[*Note.*—Here *Pranas* mean the organs of sense; the seven organs of sense meant here are the two eyes, the two ears, the two nostrils and the mouth.

Flames—Sense-powers by which objects are cognised.

Fuel—Objects of the senses.

Oblations—The knowledge of the sense-objects.

Lokas—The seats of the senses.]

अतः समुद्रा गिरयश्च सर्वेऽ
स्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च
येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

अतः From Him समुद्राः the oceans गिरयः the mountains च and (उत्पन्नाः have originated). अस्मात् from Him सर्वरूपाः of every kind सिन्धवः rivers स्यन्दन्ते flow अतः from Him च and सर्वाः all ओषधयः herbs रसः sap च (सम्भवति originate). येन by which एषः this अन्तरात्मा the subtle body भूतैः the gross elements (परिवेष्टितः being encircled) तिष्ठते exists.

From Him have originated the oceans and the mountains ; from Him flow rivers of every description and from Him also (have come out) the herbs and sap too, by which the subtle body exists (being encircled, as it were) by the *bhutas*.

[*Note.—Rasa*—Sankara takes the meaning as *taste*. *Rasa* is considered in Vaiseshika philosophy as one of the 24 gunas. The Rasas are six in number, *e.g.*, bitter, sour, saline, pungent, sweet, and astringent.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं
विकिरतीह सोम्य ॥ १० ॥

कर्म work तपः austerity परम् highest अमृतः immortality ब्रह्म: Brahman विश्वं all पुरुषः Purusha एव verily. हे सोम्य Oh my child यः he एतद् this (Purusha) गुहायां in the cavity (of the heart) निहितं seated वेद

knows, सः he इह here एव verily अविद्याग्रन्थि the knot of ignorance विकिरति cuts asunder.

This Purusha is verily the all—work, austerity, the highest, the Immortal and Brahman. He who knows this, my child, as seated in the cavity of the heart, certainly cuts asunder the knot of ignorance even here.

[*Note.*—इह—here ; even while living ; *i.e.*, he becomes a *jivanmukta*.]

End of the First Chapter.

SECOND MUNDAKA

SECOND CHAPTER

आविः सन्निहितं गुहाचरन्नाम
महत्पदमत्रैतत्समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्य
परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

आविः Self-luminous सन्निहितं fixed (seated) गुहाचरत् moving in the cavity of the heart नाम who is known महत् great पदम् the support, अत्र here (in that Brahman) यत् what एजत् moving प्राणत् breathing च and निमिषत् winking एतत् this सर्वं all समर्पितम् fixed. एतत् this जानथ know यत् that सत् effect असत् cause वरेण्यम् to be wished for वरिष्ठं the highest (तथा and) प्रजानाम् of being विज्ञानात् परं beyond intellect.

The self-luminous (Brahman) is seated in the cavity of the heart and is known as moving there. He is the great support (of all). In Him is fixed all—that moves, breathes and winks. Know this which is both the cause and the effect, which is dearest to all, and which is the highest and beyond the intellect of all beings.

[*Note.*—In the ordinary sense of the term, *knowledge* means knowledge of something relative, which is perceived by the senses and is within the reach of the intellect. In that sense, certainly, Brahman is *unknowable*, for He is beyond all intellectual perception. How is it then that the Sruti asks here to *know* Him who is beyond intellect? Here, the term 'know' is loosely used. *Be* and *become* the Brahman or know that "*I am Brahman*" is the idea sought to be expressed in the Sruti.]

यदर्चिमद्यदणुभ्योऽणु च
यस्मिन्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः
तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ २ ॥

यत् what अर्चिमत् luminous यत् what अणुभ्यः than the atoms अपि even अणु subtler यस्मिन् in what लोकाः the worlds लोकिनः those that live in the worlds च and निहिताः fixed, तत् that एतत् this अक्षरं imperishable ब्रह्म Brahman. सः He प्राणः Pranas, तत् that उ अपि also वाक् speech मनः mind, तत् that एतत् this सत्यं true, तत् that अमृतं Immortal, तत् that वेद्धव्यं should be struck (मनसा by the mind), सोम्य Oh good-looking youth (तत् that) विद्धि strike at.

What is luminous, what is subtler than the subtlest, and in which all the worlds and those

that live in them are fixed, is this Imperishable Brahman. That is Prana, That is also the speech and the mind. That is true and That is immortal. Oh good-looking youth, strike (with thy mind) at that which should be struck.

[*Strike with thy mind........ struck*—The idea is that the mind should be concentrated upon the Brahman.

Note.—In the preceding mantram, it has been said that the Brahman is to be realised. In this and the folowing mantrams the process of realisation is described.]

धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

औपनिषदं as prescribed in the Upanishads महास्त्रं the mighty weapon धनुः bow गृहीत्वा taking उपासा by constant worship निशितं sharpened शरं arrow संधयीत must be fixed. सोम्य Oh good-looking youth तद्भावगतेन absorbed in His thought चेतसा with mind आयम्य having drawn लक्ष्यं the mark तत् that एव verily अक्षरं Imperishable (Brahman) विद्धि hit.

Taking the bow, that mighty weapon, as prescribed in the Upanishads, fix in it the arrow rendered sharp by constant worship. Oh good-looking youth, having drawn it with the mind absorbed in His thought, hit that mark,—the Imperishable Brahman.

[*Rendered sharp, etc.*—Because by constant worship the mind is purified.

Having drawn............. thought——The idea is that the mind has to be drawn away from the external objects of senses and to be absorbed in the one idea of God and God alone.

Note.—The analogy is explained fully in the next mantram.]

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ ४ ॥

प्रणवः The Pranava (Om) धनुः bow शरः arrow हि indeed आत्मा atman (jivatman) ब्रह्म Brahman तत् that लक्ष्यम् the mark उच्यते is said to be. अप्रमत्तेन carefully (तत् लक्ष्यम् that mark) वेद्धव्यं should be hit, शरवत् like the arrow तन्मयः absorbed in Him (one with it) भवेत् must become.

The Pranava (Om) is the bow, the arrow indeed is the *atman* and Brahman is said to be its mark. Carefully that mark is to be hit

and one has to become absorbed in Him just like the arrow at one with its mark.

[*Carefully*, *i.e.*, being free from all excitement caused by the thirst for enjoyment of the objects of senses.]

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं
मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या
वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

यस्मिन् in whom द्यौः the heaven पृथिवी the earth च and अन्तरिक्षं the sky सर्वैः all प्राणैः the Pranas सह with मनः the mind च and ओतं sewn (fixed) तम् that एकम् one आत्मानम् Atman एव only जानथ known. अन्याः all other वाचः talks विमुञ्चथ give up. एषः This अमृतस्य of Immortality सेतुः bridge.

Know that one *Atman* only, by whom the heaven, the earth and the sky, the mind with all the *pranas* are interloomed. Give up all other (vain) talks. This is the bridge (to the attaining) of Immortality.

[*Note.*—One should notice, that the idea of turning away the mind from the external objects of senses, in other words, of giving up the enjoyment of the worlds and its objects, and fixing it on the Goal which is

Brahman, is again and again strongly advocated by the Sruti in these Mantrams.]

अरा इव रथनाभौ संहता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं
स्वस्ति वः पराय तमसः परस्तात् ॥ ६ ॥

रथनाभौ in the nave of the wheel of a chariot अराः spokes इव like नाड्यः the nerves यत्र where संहताः meet बहुधा variously जायमानः becoming manifold, स एषः this आत्मा the Atman अन्तः within that चरते dwells (*lit.* moves) आत्मानं that Atman ॐ Om इति thus एवं verily ध्यायथ do thou meditate वः to you (disciples) तमसः of the darkness परस्तात् beyond पराय for the otherside स्वस्ति godspeed, may it be well.

Lives He there within, in manifold ways, where all the nerves meet like spokes in the nave. Do ye meditate upon that Atman as Om. Godspeed to you (in your journey) beyond, across the darkness !

[*Where all the nerves etc.*—*i.e.*, the heart.

In manifold ways—*i.e.*, reflecting on the various moods and modes of the mind.

Across the darkness—*i.e.*, the darkness of ignorance.

Note.—The Sruti makes it clear here, where and how the Atman should be meditated upon. The heart being the centre of consciousness and physical activity in the awakened state, is deemed as the best place for meditation on the Atman to start with, and as mind must have some symbol,—some concrete 'object'—for its contents, with whose help it learns to concentrate, to focus itself upon, so the sound and the idea of Om are suggested for such a symbol.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥
मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ ७ ॥

यः: who सर्वज्ञः omniscient सर्ववित् all-knowing भुवि in this world यस्य whose एषः this महिमा glory; एषः this आत्मा Atman दिव्ये in the effulgent ब्रह्मपुरे the city of Brahman, व्योम्नि in the sky प्रतिष्ठितः seated. मनोमयः of the form of mind प्राणशरीरनेता the controller of the Pranas and the body, (सः he) हृदयं in the heart सन्निधाय being seated अन्ने in the food (*i.e.*, in the body nourished by food) प्रतिष्ठितः established. धीराः the wise तद्विज्ञानेन by knowing which यत् which

आनन्दरूपं of the nature of Bliss, अमृतं immortal विभाति shines तत् that, परिपश्यन्ति see, realise.

This Atman who is omniscient and knows all and whose is this glory manifest in the universe, dwells within the sky of the effulgent city of Brahman. He is of the form of mind, the controller of the Pranas and the body. He dwells in the body having seated in the heart. By His knowledge the wise realise what shines as the blissful immortality.

[*Omniscient and knows all—i.e.*, He being the reality of all life and existence, and seated within the consciousness of all as the very principle of consciousness, knows all both collectively and individually.

Glory manifest in the universe—in the forms of Law, Beauty and Power or Energy. In fact this universe itself is the expression of His glory or power.

Dwells...Brahman.—The 'lotus' of the heart is usually called Brahmapuram or the city of Brahman, and effulgent, inasmuch as there Brahman is meditated upon by the devotees as a smokeless brilliant light.

He is of the form of mind—i.e., the pure consciousness or the pure Self appears as one with its content or the mind. In ordinary state the *chit* or the Purusha remains perfectly identified with the mentation, as Patanjali says, "वृत्तिसारूप्यमितरत्र" "in other

states the witness appears to be identified with the thoughts."

He dwells...the heart—*i.e.*, though his real place of expression and realisation is the heart, his presence is felt all over the body in the form of life and perception.

By His knowledge, etc.—*i.e.*, by knowing about Him from the Guru and the scriptures, the wise realise through meditation, etc., the immortal, eternal, ever-blissful absolute state of the Atman, becoming free from all the bondages and miseries of life.]

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

तस्मिन् that परावरे the high and the low दृष्टे having seen अस्य his हृदयग्रन्थिः the knot of the heart, भिद्यते is broken, सर्वसंशयाः all doubts छिद्यन्ते are rent asunder, कर्माणि the results of the past actions क्षीयन्ते are destroyed.

The knots of his heart are cut, all doubts disappear and the effects of his karma are destroyed, when is realised that One who is both the high and the low.

[*Knots of the heart*—such a egotism, ignorance passion, etc.

The effects of karma—There are three kinds of effects of karma, viz., *Prarabdha*, *Sanchita* and

Agami. Prarabdha is those effects which have already begun to germinate and bear fruit in this life. Sanchita is what is stored up for the next life. And all that are to come in future lives are classed in Agami.

When the Atmajnana is attained, only the Sanchita and Agami are destroyed. But the Prarabdha still remains, which exhausts itself by its actual enjoyments or sufferings in this life of the Jnanin. By virtues of this Prarabdha the body of the Jnanin continues to exist even after his attainment of the Jnana, and falls only when the Prarabdha is worked out. So here by karma (*i.e.*, effects of karma) Sruti means only the second two kinds of karma.]

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः
॥ ९ ॥

हिरण्मये golden परे the highest कोशे in the sheath विरजं stainless निष्कलं indivisible, without parts, ब्रह्म the Brahman (वर्त्तते exists) तत् that शुभ्रं pure ; तत् that ज्योतिषां of lights ज्योतिः light, आत्मविदः the knower of the Atman यत् whom विदुः know.

In the supreme effulgent sheath rests the stainless transcendental Brahman. That is pure, that is the light of all lights. It is That which the knowers of the Atman know.

[*Effulgent sheath—i.e.*, the heart wherein dwells Buddhi that illumines all, or in Buddhi itself, the *Vijnanamaya kosha*, which is effulgent with intelligence. It is called sheath because it covers the Atman, as a sheath does the sword].

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

तत्र there सूर्यः the sun न भाति does not shine, चन्द्रतारकं the moon and the stars च न and not, इमाः these विद्युतः the lightnings न भान्ति do not shine अयं this अग्निः fire कुतः how (तत् प्रकाशयेयुः would illumine that) तं that भान्तं having shone, एवं verily सर्वं all अनुभाति shines after. तस्य his भासा by light इदं this सर्वं all विभाति shine.

There the sun shines not, nor the moon nor stars. These lightnings also do not shine there ; how can this fire (then do the same) ? He shining, all shine after Him ; His light illumines these all.

[*Note.*—It is the light of intelligence of the Atman that really illumines all, makes everything possible for comprehension, even the most brilliant physical

these plants and herbs and secrete semen; the semen again having fallen into the womb of woman produces living beings. Thus Purusha is the final cause of the origin of beings.

'§ *Whose fuel is the sun*—the sun is called the fuel because, it is by the sun that the *Dyuloka* is lighted.]

तस्मादृचः साम यजूंषि दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

तस्मात् From Him ऋचः the Rik, सामानि the Sama यजूंषि the Yajur, दीक्षा rules e.g. the wearing of a *mounjee* etc., imposed upon the performer of a sacrifice सर्वे all यज्ञाः च the sacrifices क्रतवः sacrifices which require a *yupa i.e.,* a sacrificial post दक्षिणाः च and rewards (given to the priests) च and संवत्सरः the year यजमानः the Sacrificer च and लोकाः the worlds (उत्पन्नाः have originated); यत्र which सोमः the moon पवते purifies, यत्र which सूर्यः the sun (पवते purifies).

From Him (have originated) the *Rik*, the *Sama*, the *Yajur, Diksha,* all the sacrifices, the *Kratus* and gifts, the year, the sacrificer and all the worlds which the sun and the moon purify.

तस्माच्च देवा बहुधा संप्रसूताः
साध्या मनुष्याः पशव वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

तस्मात् From Him च and देवाः the devas बहुधा of various orders (*e.g.*, Vasus, Rudras, etc.) संप्रसूताः are born. साध्याः the Sadhyas (a group of devas) मनुष्याः men पशवः beasts वयांसि birds (संप्रसूताः are born). प्राणः *Prana* अपानः *Apana* व्रीहिः paddy यव barley तपः religious austerities च and श्रद्धा faith सत्यं *truth,* ब्रह्मचर्यं *vow of continency* च *and* विधिः injunctions.

.. From Him are born the devas of various groups, as well as the *Sadhyas*, men, beasts, birds, the *prana* and the *apana*, the paddy and barley, austerities, faith, truth, vow of continency and injunctions.

[*Note.—Apana*—one of the five vital forces in the body which works downwards the navel to the anus; the five vital forces are *Prana, Apana, Vyana, Udana* and *Samana.*]

सप्त प्राणाः प्रभवन्ति तस्मात्
सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति
प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

सप्त seven प्राणाः organs of sense तस्मात् from Him प्रभवन्ति are born, सप्त seven अर्चिषः flames सप्त seven समिधः fuel सप्त seven होमाः oblations (तथा and also) इमे these सप्त seven लोकाः lokas येषु where गुहाशयाः lying in the cave (heart) सप्त सप्त seven and seven निहिताः seated प्राणाः the Pranas चरन्ति move.

From Him are born the seven *pranas*, the seven flames, the seven (kinds of) fuel, the seven oblations and also these seven lokas where the *Pranas* move seated in the heart, seven placed in each.

[*Note.*—Here *Pranas* mean the organs of sense; the seven organs of sense meant here are the two eyes, the two ears, the two nostrils and the mouth.

Flames—Sense-powers by which objects are cognised.

Fuel—Objects of the senses.

Oblations—The knowledge of the sense-objects.

Lokas—The seats of the senses.]

अतः समुद्रा गिरयश्च सर्वेऽ
स्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च
येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

अतः From Him समुद्राः the oceans गिरयः the mountains च and (उत्पन्नाः have originated). अस्मात् from Him सर्वरूपाः of every kind सिन्धवः rivers स्यन्दन्ते flow अतः from Him च and सर्वाः all ओषधयः herbs रसः sap च (सम्भवति originate). येन by which एषः this अन्तरात्मा the subtle body भूतैः the gross elements (परिवेष्टितः being encircled) तिष्ठते exists.

From Him have originated the oceans and the mountains; from Him flow rivers of every description and from Him also (have come out) the herbs and sap too, by which the subtle body exists (being encircled, as it were) by the *bhutas*.

[*Note.—Rasa—*Sankara takes the meaning as *taste*. *Rasa* is considered in Vaiseshika philosophy as one of the 24 gunas. The Rasas are six in number, *e.g.*, bitter, sour, saline, pungent, sweet, and astringent.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं
विकिरतीह सोम्य ॥ १० ॥

कर्म work तपः austerity परम् highest अमृतः immortality ब्रह्म: Brahman विश्वं all पुरुषः Purusha एव verily. हे सोम्य Oh my child यः he एतद् this (Purusha) गुहायां in the cavity (of the heart) निहितं seated वेद

knows, सः he इह here एव verily अविद्याग्रन्थिं the knot of ignorance विकिरति cuts asunder.

This Purusha is verily the all—work, austerity, the highest, the Immortal and Brahman. He who knows this, my child, as seated in the cavity of the heart, certainly cuts asunder the knot of ignorance even here.

[*Note.*—इह—here; even while living; *i.e.*, he becomes a *jivanmukta.*]

End of the First Chapter.

SECOND MUNDAKA

SECOND CHAPTER

आविः सन्निहितं गुहाचरन्नाम
महत्पदमत्रैतत्समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं
परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

आविः Self-luminous सन्निहितं fixed (seated) गुहाचरत् moving in the cavity of the heart नाम who is known महत् great पदम् the support, अत्र here (in that Brahman) यत् what एजत् moving प्राणत् breathing च and निमिषत् winking एतत् this सर्वं all समर्पितम् fixed. एतत् this जानथ know यत् that सत् effect असत् cause वरेण्यम् to be wished for वरिष्ठं the highest (तथा and) प्रजानाम् of being विज्ञानात् परं beyond intellect.

The self-luminous (Brahman) is seated in the cavity of the heart and is known as moving there. He is the great support (of all). In Him is fixed all—that moves, breathes and winks. Know this which is both the cause and the effect, which is dearest to all, and which is the highest and beyond the intellect of all beings.

[*Note.*—In the ordinary sense of the term, *know-ledge* means knowledge of something relative, which is perceived by the senses and is within the reach of the intellect. In that sense, certainly, Brahman is *unknowable*, for He is beyond all intellectual perception. How is it then that the Sruti asks here to *know* Him who is beyond intellect? Here, the term 'know' is loosely used. *Be* and *become* the Brahman or know that "*I am Brahman*" is the idea sought to be expressed in the Sruti.]

यदर्चिमद्यदणुभ्योऽणु च
यस्मिन्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः
तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ २ ॥

यत् what अर्चिमत् luminous यत् what अणुभ्यः than the atoms अपि even अणु subtler यस्मिन् in what लोकाः the worlds लोकिनः those that live in the worlds च and निहिताः fixed, तत् that एतत् this अक्षरं imperishable ब्रह्म Brahman. सः He प्राणः Pranas, तत् that उ अपि also वाक् speech मनः mind, तत् that एतत् this सत्यं true, तत् that अमृतं Immortal, तत् that वेद्धव्यं should be struck (मनसा by the mind), सोम्य Oh good-looking youth (तत् that) विद्धि strike at.

What is luminous, what is subtler than the subtlest, and in which all the worlds and those

that live in them are fixed, is this Imperishable Brahman. That is Prana, That is also the speech and the mind. That is true and That is immortal. Oh good-looking youth, strike (with thy mind) at that which should be struck.

[*Strike with thy mind........ struck*—The idea is that the mind should be concentrated upon the Brahman.

Note.—In the preceding mantram, it has been said that the Brahman is to be realised. In this and the fulowing mantrams the process of realisation is described.]

धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

औपनिषदं as prescribed in the Upanishads महास्त्रं the mighty weapon धनुः bow गृहीत्वा taking उपासा by constant worship निशितं sharpened शरं arrow संधयीत must be fixed. सोम्य Oh good-looking youth तद्भावगतेन absorbed in His thought चेतसा with mind आयम्य having drawn लक्ष्यं the mark तत् that एव verily अक्षरं Imperishable (Brahman) विद्धि hit.

Taking the bow, that mighty weapon, as prescribed in the Upanishads, fix in it the arrow rendered sharp by constant worship. Oh good-looking youth, having drawn it with the mind absorbed in His thought, hit that mark,—the Imperishable Brahman.

[*Rendered sharp, etc.*—Because by constant worship the mind is purified.

Having drawn............... thought——The idea is that the mind has to be drawn away from the external objects of senses and to be absorbed in the one idea of God and God alone.

Note.—The analogy is explained fully in the next mantram.]

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ ४ ॥

प्रणवः The Pranava (Om) धनुः bow शरः arrow हि indeed आत्मा atman (Jivatman) ब्रह्म Brahman तत् that लक्ष्यम् the mark उच्यते is said to be. अप्रमत्तेन carefully (तत् लक्ष्यम् that mark) वेद्धव्यं should be hit, शरवत् like the arrow तन्मयः absorbed in Him (one with it) भवेत् must become.

The Pranava (Om) is the bow, the arrow indeed is the *atman* and Brahman is said to be its mark. Carefully that mark is to be hit

and one has to become absorbed in Him just like the arrow at one with its mark.

[*Carefully, i.e.,* being free from all excitement caused by the thirst for enjoyment of the objects of senses.]

यस्मिन्द्योः पृथिवी चान्तरिक्षमोतं
मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या
वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

यस्मिन् in whom द्यौः the heaven पृथिवी the earth च and अन्तरिक्षं the sky सर्वैः all प्राणैः the Pranas सह with मनः the mind च and ओतं sewn (fixed) तम् that एकम् one आत्मानम् Atman एव only जानथ known. अन्याः all other वाचः talks विमुञ्चथ give up. एषः This अमृतस्य of Immortality सेतुः bridge.

Know that one *Atman* only, by whom the heaven, the earth and the sky, the mind with all the *pranas* are interloomed. Give up all other (vain) talks. This is the bridge (to the attaining) of Immortality.

[*Note.*—One should notice, that the idea of turning away the mind from the external objects of senses, in other words, of giving up the enjoyment of the worlds and its objects, and fixing it on the Goal which is

Brahman, is again and again strongly advocated by the Sruti in these Mantrams.]

अरा इव रथनाभौ संहता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं
स्वस्ति वः पराय तमसः परस्तात् ॥ ६ ॥

रथनाभौ in the nave of the wheel of a chariot अराः spokes इव like नाड्यः the nerves यत्र where संहताः meet बहुधा variously जायमानः becoming manifold, स एषः this आत्मा the Atman अन्तः within that चरते dwells (*lit.* moves) आत्मानं that Atman ॐ Om इति thus एवं verily ध्यायथ do thou meditate वः to you (disciples) तमसः of the darkness परस्तात् beyond पराय for the otherside स्वस्ति godspeed, may it be well.

Lives He there within, in manifold ways, where all the nerves meet like spokes in the nave. Do ye meditate upon that Atman as Om. Godspeed to you (in your journey) beyond, across the darkness !

[*Where all the nerves etc.*—*i.e.*, the heart.

In manifold ways—*i.e.*, reflecting on the various moods and modes of the mind.

Across the darkness—*i.e.*, the darkness of ignorance.

Note.—The Sruti makes it clear here, where and how the Atman should be meditated upon. The heart being the centre of consciousness and physical activity in the awakened state, is deemed as the best place for meditation on the Atman to start with, and as mind must have some symbol,—some concrete 'object'—for its contents, with whose help it learns to concentrate, to focus itself upon, so the sound and the idea of Om are suggested for such a symbol.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥
मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ ७ ॥

यः who सर्वज्ञः omniscient सर्ववित् all-knowing भुवि in this world यस्य whose एषः this महिमा glory; एषः this आत्मा Atman दिव्ये in the effulgent ब्रह्मपुरे the city of Brahman, व्योम्नि in the sky प्रतिष्ठितः seated. मनोमयः of the form of mind प्राणशरीरनेता the controller of the Pranas and the body, (सः he) हृदयं in the heart सन्निधाय being seated अन्ने in the food (*i.e.*, in the body nourished by food) प्रतिष्ठितः established. धीराः the wise तद्विज्ञानेन by knowing which यत् which

आनन्दरूपं of the nature of Bliss, अमृतं immortal विभाति shines तत् that, परिपश्यन्ति see, realise.

This Atman who is omniscient and knows all and whose is this glory manifest in the universe, dwells within the sky of the effulgent city of Brahman. He is of the form of mind, the controller of the Pranas and the body. He dwells in the body having seated in the heart. By His knowledge the wise realise what shines as the blissful immortality.

[*Omniscient and knows all—i.e.*, He being the reality of all life and existence, and seated within the consciousness of all as the very principle of consciousness, knows all both collectively and individually.

Glory manifest in the universe—in the forms of Law, Beauty and Power or Energy. In fact this universe itself is the expression of His glory or power.

Dwells...Brahman.—The 'lotus' of the heart is usually called Brahmapuram or the city of Brahman, and effulgent, inasmuch as there Brahman is meditated upon by the devotees as a smokeless brilliant light.

He is of the form of mind—i.e., the pure consciousness or the pure Self appears as one with its content or the mind. In ordinary state the *chit* or the Purusha remains perfectly identified with the mentation, as Patanjali says, "वृत्तिसारूप्यमितरत्र" "in other

states the witness appears to be identified with the thoughts."

He dwells...the heart—*i.e.*, though his real place of expression and realisation is the heart, his presence is felt all over the body in the form of life and perception.

By His knowledge, etc.—*i.e.*, by knowing about Him from the Guru and the scriptures, the wise realise through meditation, etc., the immortal, eternal, ever-blissful absolute state of the Atman, becoming free from all the bondages and miseries of life.]

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

तस्मिन् that परावरे the high and the low दृष्टे having seen अस्य his हृदयग्रन्थिः the knot of the heart, भिद्यते is broken, सर्वसंशयाः all doubts छिद्यन्ते are rent asunder, कर्माणि the results of the past actions क्षीयन्ते are destroyed.

The knots of his heart are cut, all doubts disappear and the effects of his karma are destroyed, when is realised that One who is both the high and the low.

[*Knots of the heart*—such a egotism, ignorance passion, etc.

The effects of karma—There are three kinds of effects of karma, viz., *Prarabdha*, *Sanchita* and

Agami. Prarabdha is those effects which have already begun to germinate and bear fruit in this life. Sanchita is what is stored up for the next life. And all that are to come in future lives are classed in Agami.

When the Atmajnana is attained, only the Sanchita and Agami are destroyed. But the Prarabdha still remains, which exhausts itself by its actual enjoyments or sufferings in this life of the Jnanin. By virtues of this Prarabdha the body of the Jnanin continues to exist even after his attainment of the Jnana, and falls only when the Prarabdha is worked out. So here by karma (*i.e.*, effects of karma) Sruti means only the second two kinds of karma.]

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः
॥ ९ ॥

हिरण्मये golden परे the highest कोशे in the sheath विरजं stainless निष्कलं indivisible, without parts, ब्रह्म the Brahman (वर्त्तते exists) तत् that शुभ्रं pure ; तत् that ज्योतिषां of lights ज्योतिः light, आत्मविदः the knower of the Atman यत् whom विदुः know.

In the supreme effulgent sheath rests the stainless transcendental Brahman. That is pure, that is the light of all lights. It is That which the knowers of the Atman know.

[*Effulgent sheath*—*i.e.*, the heart wherein dwells Buddhi that illumines all, or in Buddhi itself, the *Vijnanamaya kosha*, which is effulgent with intelligence. It is called sheath because it covers the Atman, as a sheath does the sword].

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

तत्र there सूर्यः the sun न भाति does not shine, चन्द्रतारकं the moon and the stars च न and not, इमाः these विद्युतः the lightnings न भान्ति do not shine अयं this अग्निः fire कुतः how (तत् प्रकाशयेयुः would illumine that) तं that भान्तं having shone, एवं verily सर्वं all अनुभाति shines after. तस्य his भासा by light इदं this सर्वं all विभाति shine.

There the sun shines not, nor the moon nor stars. These lightnings also do not shine there ; how can this fire (then do the same)? He shining, all shine after Him ; His light illumines these all.

[*Note.*—It is the light of intelligence of the Atman that really illumines all, makes everything possible for comprehension, even the most brilliant physical

luminaries are such only because the intelligence of the soul perceives or comprehends them ; on the other hand these luminaries cannot make the soul vivid—gross and material as they are.

Or, the whole creation, including the physical sources of light, are but manifestations, the effects, of the Shakti of Brahman. So Brahman is the cause of all, and as such the gross luminaries cannot express their subtle cause, the Atman, as the very expression of the effect is dependent upon the cause. It is His Energy that shines out as light from all that gives light.]

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणत-श्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्
॥ ११ ॥

इदं this अमृतं immortal ब्रह्म पुरस्तात् Brahman in the front एव verily ब्रह्म Brahman पश्चात् behind, ब्रह्म Brahman दक्षिणतः on the right side उत्तरेण च and also on the left side अधः below ऊर्ध्वं above च and प्रसृतं pervading ; इदं this विश्वं the universe वरिष्ठं the supreme, the highest, ब्रह्म Brahman एव verily.

Verily is the immortal Brahman extending in the front, and so also is Brahman behind, Brahman on the left and on the right, above

and below. This universe is verily the Supreme Brahman.

[*Note.*—All that are seen in the front or behind, on the left or right, above or below,—are but expressions of that Brahman, nay, this whole universe is His expression, His Virat Rupa.]

End of the Second Chapter.

END OF THE SECOND MUNDAK

THIRD MUNDAKA

FIRST KHANDA

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्न्यो अभिचाकशीति ॥ १ ॥

सयुजा closely united सखाया in friendship द्वा two सुपर्णा birds of beautiful plumage समानं the self-same वृक्षं tree परिषस्वजाते residing. तयोः of the two अन्यः one स्वादु the sweet पिप्पलं fruit अत्ति eats. अन्यः the other तु again अनश्नन् without eating अभिचाकशीति witnesses.

Two birds of beautiful plumage closely united in friendship reside on the self-same tree. One of them eats the sweet fruit thereof, the other witnesses without eating.

[*Two birds*—*i.e.*, the Jivatman and the Paramatman. The Jivatman should be taken here as the Pure Consciousness immured within the limitations of the mind, the *antahkarana*. Some take the one bird to mean the mind only which is the real factor of action and enjoyment in every being. The other bird is, of course, that Pure Consciousness Itself which is absolutely untainted by the passing phases of life in the forms of enjoyment, etc.

Closely united in friendship,—The Jivatman is nothing but the image of the Paramatman thrown upon the mind. Hence both are inseparable, even as is the sun's image from the sun.

On the self-same tree—i.e., the body.

One of them, etc.—The Jiva owing to its identification with the body and the mind feels itself to be the agent of all work and enjoys the fruits thereof, although it is the mind that really works and enjoys. Even if the Jiva be taken as a separate entity as the Dwaitins and the Vishistadwaitins believe it to be, still it can never be considered as the real agent or enjoyer of actions or fruits thereof. Because agentship and enjoyment mean modification and change. And it is accepted on all hands that change is only possible with matter and not with Spirit or Pure Consciousness. The Jiva being Spirit cannot undergo such changes. Hence the truth is that the enjoyment and the agentship of the Atman as Jiva are super-imposed on it by the mind through false mutual identifications. The real Self, the Atman, remains always untainted by such modifications of the mind and simply witnesses them.]

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

पुरुषः the Purusha समाने the same वृक्षे on the tree निमग्नः being seated अनीशया for its helplessness

मुह्यमानः being deluded शोचति grieves. (सः he) यदा when अन्यं the other जुष्टं the worshipful ईशम् the Lord अस्य of it इति thus महिमानम् glory पश्यति beholds (तदा सः then he) वीतशोकः devoid of misery (भवति becomes.)

Being seated on the same tree, the Purusha deluded grieves over his helplessness. But when he beholds the other worshipful Lord and His glory, he becomes free from all grief.

[*Deluded—i.e.*, through ignorance and false identification.

He becomes free, etc.—i.e., when it comes to realise the transcendental reality of its own self which is the Lord of all beings, yet untouched by the passing humours of life, even as the sun is not really tarnished by the dust and dirt of the materials on which it reflects, then the dreams of its suffering and enjoyment disappear and it enjoys the unbroken eternal bliss of its own self.]

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

यदा when पश्यः the seer, the wise रुक्मवर्णं of golden colour कर्तारं the creator ब्रह्मयोनिम् the progenitor of

Brahma ईशम् the Lord पुरुषं the Supreme Being पश्यते sees तदा then विद्वान् the learned, the wise पुण्यपापे the virtue and sin विधूय having cast off निरञ्जनः the stainless परमं the supreme साम्यम् unity उपैति attains.

When the seer realises that effulgent Supreme Being, the creator, the Lord and the progenitor of Brahma, then that wise (seer) having cast off all sin and virtue attains to that supreme stainless unity.

[*Having cast off, etc.*—When the knowledge of the real self is attained, one comes to realise that the sin, virtue, etc., are things of mind and the body, and that they do not belong to the spirit.

The Supreme Unity—*i.e.*, then the vision of all duality melts away and the seer comes to realise his own very self as the supreme soul whom he was hitherto worshipping as the Universal Lord.]

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

यः he who सर्वभूतैः in all beings विभाति pervades एषः he हि verily प्राणः the life विद्वान् the wise विजानन्

knowing (Him) अतिवादी a vain babbler न भवते does not become एषः this आत्मक्रीडः revelling in the Self आत्मरतिः satisfied with the Self क्रियावान् the performer of devotional practices ब्रह्मविदां of the knowers of the Self वरिष्ठः the foremost.

He is the Prana that pervades all beings. Knowing Him, the wise one does not become a vain babbler. He revels in the Self; he is satisfied with the Self and is endowed with all the virtues of devotional practices; verily is he the foremost of all the knowers of Brahman.

[*Vain babbler—i.e.*, one who merely talks of other realities of life, save the Brahman. One who has realised Brahman, sees nothing else in this universe except Brahman alone.]

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

(यः who) ज्योतिर्मयः resplendent शुभ्रः pure आत्मा Atman अन्तःशरीरे within this body, or within the mind (वर्तते exists) यं whom च and क्षीणदोषाः sinless यतयः the Sannyasins, the men of self-restraint पश्यन्ति see एषः this (आत्मन्) सत्येन by truthfulness तपसा by the

practice of concentration सम्यग्ज्ञानेन by true knowledge नित्यं constant ब्रह्मचर्येन by continence लभ्यः is attained.

This resplendent, pure Atman whom the sinless Sannyasins realise as residing within this body, can be attained by truthfulness, self-concentration, true knowledge and by unbroken continence.

[*Truthfulness—i.e.*, truthfulness in speech, thought and deed.

Self-concentration—i.e., by withdrawing all the senses and mind from the external objects and focussing them upon the Atman.

True Knowledge—i.e., the knowledge of the real unity of the Self as derived from the teachings of the Vedas and the Guru, and well-supported by reasoning and discrimination.

Unbroken continence—By continence, not only the absolute chastity of the body is meant here; but also the perfect freedom of the mind from all lascivious thoughts.]

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥

सत्यम् Truthfulness एव verily जयते succeeds अनृतं the untruthful न not. सत्येन by truthfulness देवयानः the Devayana पन्था the path विततः is spread. येन by which आप्तकामाः having all their desires satisfied ऋषयः the seers आक्रमन्ति repair यत्र where सत्यस्य of the True तत् that परमम् supreme निधानम् abode (अस्ति is.)

Verily the truthful alone succeed, not the untruthful. By truthfulness is spread the path of Devayana by which repair the Rishis, having all their desires satisfied, to that place where exists the supreme abode of the True.

[*Devayana—i.e.*, the path of *Kramamukti.*]

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥

तत् that (Brahman) बृहत् vast दिव्यम् effulgent अचिन्त्यरूपं of unthinkable form च and तत् that सूक्ष्मात् than the subtlest सूक्ष्मतरं subtler विभाति shines. तत् that दूरात् than the farthest distance सुदूरे distant इह here (in this body) अन्तिके within च and इह here एव verily पश्यत्सु of the seers गुहायाम् in the heart निहितं resides.

That vast effulgent Atman is of unconceivable nature ; He is subtler than the subtlest, farther than the farthest ; He is even here (within this body). He is realised as residing within the very heart of the seers.

[*Vast*—The Atman being the cause of all existing objects, is vaster than all vast entities, *e.g.*, sky, etc. Within the *Akasha* of *Chit* (*Chidakasha*) is contained the *Akasha* of *Chitta* (mind), and again within the *Akasha* of mind, the *Mahakasha* exists—the space within which every object is perceived and conceived. Hence the supreme vastness of the *Chidakasha*.

He is subtler than the subtlest—The subtlest matter is *Prakriti*, the primordial substance of this material universe. But even that Prakriti had her origin in the Atman in the form of His *Maya Shakti*. Hence, the subtleness of the Atman is supreme and unconceivable.

Farther than the farthest—Atman being all-pervasive, even the farthest objects like stars and planets of the firmament or different spheres of existence like Brahmaloka, etc., are within its embrace. Hence their distance is nothing when compared with the expanse of the Atman.

Or, it may mean that the Atman who is the very soul of our being appears to the ignorant as the farthest object to attain.]

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

(तत् आत्मतत्त्वं That truth of the Atman) चक्षुषा with the eyes न गृह्यते is not perceived. वाचा by speech अपि also न not. अन्यैः by other देवैः senses न not. तपसा by penance कर्मणाः by work or sacrifices वा or न not. ज्ञानप्रसादेन by virtue of knowledge विशुद्धसत्त्व mind purified (भवति becomes) ततः then ध्यायमानः being in meditation (through meditation) तं that निष्कलं the Absolute (*lit.* without parts) पश्यते realises.

It is not expressed by eyes, nor by speech nor by any other senses, not by austerity or by any sacrificial *Karma*. Through the grace of knowledge one attains the purity of mind. Then through meditation that Absolute is realised.

[*Through the grace of knowledge*—Knowledge is taken here to mean that illumination of mind which is the product of constant discrimination of the real from the unreal. This is called the *Paroksha Jnana* in the Vedanta philosophy. This light of knowledge dispels much of the gloom of the mind in the shape of desires, attachments, passions, etc., and so becomes

a purifying factor of the mind and enables it to reflect the pure *Chaitanya* of the Atman, and then is attained self-realisation.]

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

एषः This अणुः subtle आत्मा the Atman चेतसा by knowledge (तस्मिन् शरीरे within that body) वेदितव्यः should be realised यस्मिन् in which (body) प्राणः the Prana पञ्चधा in five parts संविवेश has entered (is pervading) प्राणैः with the Pranas (the senses) प्रजानां of beings सर्वं all चित्तं mind ओतं pervaded यस्मिन् in whose विशुद्धे purification एषः आत्मा this Atman विभवति appears.

This subtle Atman is to be realised by knowledge there wherein has entered the Pranas in five parts. It has pervaded the whole of the mind of the beings along with the senses; by the purification of which (mind) this Atman shines forth.

[*Note.*—Here the Sruti clearly enjoins to seek the Atman in one's own heart as the principle of consciousness which is pervading the whole of the mind and the body and makes their functioning possible.

Further it indicates that when the mind is perfectly purified it is able to comprehend the reality of the Atman.]

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥ १० ॥

विशुद्धसत्त्वः the one of purified mind यं यं whichever लोकं world मनसा with the mind संविभाति desires यान् which च and कामान् enjoyments कामयते wants to have तं तं those लोकं worlds तान् those कामान् enjoyments च and जयते wins. तस्मात् therefore भूतिकामः he who desires opulence आत्मज्ञं the knower of the Atman हि verily अर्चयेत् should worship.

Whatever world the man of purified mind wishes for in his mind, whatever desirable objects he desires, he wins all those worlds and all those desirable objects. Therefore those who want material prosperity should worship these men of self-realisation.

End of the First Khanda

OF THE THIRD MUNDAKA.

THIRD MUNDAKA.

SECOND KHANDA.

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

सः He (the knower of the Atman) एतत् this परमं the Supreme ब्रह्म the Brahman धाम the basis वेद knows. यत्र on which विश्वं the universe निहितं rests (यत् च which also) शुभ्रम् brightly भाति shines. ये अकामाः Those devoid of all desires पुरुषं that man (of self-realisation) उपासते serve, worship ते those धीराः wise men एतत् this शुक्रम् the seed (*i.e.*, human birth) अतिवर्तन्ति transcend.

He knows that Supreme effulgent Brahman, the basis (of all) on whom rests the whole universe and shines brightly. The wise devoid of all desires when worship that Purusha transcend the seed (of birth.)

[*Note.*—The Sruti tells here that even when such men of self-realisation are worshipped and served

properly, by their grace alone one can transcend the rounds of birth and death, having attained supreme knowledge.

Purusha—It may mean here either the Supreme Brahman, or the man of self-realisation.]

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।

पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

यः one who मन्यमानः having pondered over कामान् the objects of desire कामयते wishes सः one कामभिः by (those) desires तत्र तत्र there जायते is born. पर्याप्तकामस्य of one whose desires have been satisfied कृतात्मनः of the man of self-realisation तु but सर्वे all कामाः desires इह here, in this life प्रविलीयन्ति disappear.

Whatever desires one desires with eagerness of mind, by virtue of those desires one is born in those places. But of one whose desires are satisfied and of the man of self-realisation, verily all the desires disappear in this life.

[*He is born etc.*—The Sruti tells here that the cause of man's birth is his desire. Whatever one eagerly thirsts for take him perforce to such places or environments where he can have those desires satisfied. But

the man of self-realisation has not to be born again as all his desires disappear with the disappearance of their cause, the nescience.]

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ३ ॥

अयम् this आत्मा Atman प्रवचनेन by the study of the Vedas न लभ्यः (भवति) cannot be attained, न मेधया nor by intellect, न बहुना nor much श्रुतेन by hearing (the sacred scriptures); एषः this (Atman) यम् whom एव alone वृणुते chooses तेन by him लभ्यः is attainable; तस्य his एषः this आत्मा Atman स्वां its own तनुं form विवृणुते reveals.

This Atman cannot be attained by the study of the Vedas, nor by intellect, nor even by much hearing the sacred scriptures; by him It is attainable whom It chooses,—this his (own) Atman reveals Its own (real) form.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।

एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥

अयं This आत्मा the Atman बलहीनेन by one destitute of strength न लभ्यः is not attainable. प्रमादात् by the inattentive न च nor वा or अलिङ्गात् improper (*lit.* without proper sign) तपसः by Tapas अपि also न not (लभ्यः is attainable). यः That विद्वान् the wise एतैः these उपायैः by means यतते attempts तस्य his एषः this आत्मा the Atman ब्रह्मधाम the world of Brahman (the state of Brahman) विशते enters.

This Atman is never attained by the weak, nor by the inattentive, nor even by any improper austerity. The wise who strives with all these means, his Atman enters into the world of Brahman.

[*By the weak—i.e.,* one devoid of all strength of the soul born of pure spiritual life.

By any improper austerity—The word *Alingât* of the text literally means 'devoid of proper mark or sign.' Sri Sankara has taken it to mean 'destitute of the proper sign of the Sannyasa institution,' and he explains the whole sentence thus: 'Nor the Atman can be realised by knowledge devoid of Sannyasa'. The word *Tapas* also, he interprets as 'knowledge'. Since this *Mundaka* Sruti lays a special stress upon the Sannyasa institution in several places, it is quite probable that Sankara's interpretation correctly imports the true meaning of the passage.

His Atman enters, etc.—*i.e.*, his atmân merges in the Absolute Brahman which is described in the next mantram.]

संप्रायैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥

एनम् This संप्राप्य having attained ऋषयः the seers ज्ञानतृप्ताः self-contented through *Jnanam* कृतात्मानः self-realised वीतरागाः being freed from all attachments प्रशान्ताः tranquil (भवन्ति become)· ते they युक्तात्मानः self-controlled धीराः the wise सर्वगं the all-pervading (Brahman) सर्वतः everywhere प्राप्य having realised सर्वं into all आविशन्ति enter.

Having attained It, the Rishis become satisfied with the knowledge, self-realised, tranquil and free from all desires. Those Self-centred wise ones having realised the all-pervading one in all, enter into all.

[*Those self-centred, etc.*—The wise seers realise this Atman as interlooming ali beings and this Atman again is their very self. Hence they realise their own being iu the Universl and the Universe in their own self.]

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

वेदान्तविज्ञानसुनिश्चितार्थाः Those who have well comprehended the true import of the knowledge of the Vedanta संन्यासयोगात् through the yoga of sannyasa शुद्धसत्त्वाः the minds being purified परामृताः the attainers of the supreme immortality ते those सर्वे all यतयः the Sannyasins परान्तकाले after death ब्रह्मलोकेषु in the world of Brahman परिमुच्यन्ति are liberated.

All those Sannyasins who are well established in the knowledge of Vedanta, whose soul is purified through the practice of Sannyasa, who have attained the supreme immortality, get their absolute emancipation in the world of Brahman after death.

Note.—The Sannyasins who have realised the Atman attain the immortality of life whoile in this body and they are called the *Jivanmuktas.* No changing moods of life can ever touch the unchangeable serenity of their inner peace. But there still remains the least vestige of bondage in the form of this body by virtue of their Prarabdha Karma which

also completely disappears and the bubble bursts absolutely in the ocean, when the body falls, and that state is called *Videha Mukti.* Both these states are referred to here by the Sruti.]

**गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रति-
देवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे
एकीभवन्ति ॥ ७ ॥**

तेषां their) पञ्चदश: fifteen कलाः parts प्रतिष्ठा bases, causes गताः (भवन्ति) go away. सर्वे all देवाः senses च and प्रतिदेवतासु in the presiding deities (गताः भवन्ति enter). (तेषाम् their) कर्माणि the Karmas विज्ञानमयः the Intellect आत्मा the self च and सर्वे all परे the supreme अव्यये in the indestructible एकी भवन्ति get united.

All the fifteen parts (of their body) enter into their causes; all their senses merge into the presiding deities, their Karmas, the self of intellect and all become one with the Supreme Indestructible.

[*Fifteen parts*—*Vide* Prasna Upanishad, VI 4.

The self of Intellect—*i.e.*, the Jiva who is constituted of mainly the intellect lighted by the intelligence of

the Atman, or in other words, the personality of a man as it is commonly apprehended.]

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

यथा As स्यन्दमानाः flowing नद्यः rivers नामरूपे the names and forms विहाय having relinquished समुद्रे into the ocean अस्तं गच्छन्ति disappear तथा so विद्वान् the knower नामरूपात् from name and form विमुक्तः being free परात् परं the supreme of the supreme दिव्यं effulgent पुरुषं the Purusha उपैति attain.

As the flowing rivers having relinquished their names and forms, merge into the ocean, so the wise being free from name and form, attain the effulgent Supreme Purusha.

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

यः He who ह verily तत् that परमं Supreme ब्रह्म the Brahman वेद knows सः he ब्रह्म the Brahman एव

verily भवति becomes अस्य his कुले in the family अब्रह्मवित् ignorant of Brahman न भवति is not born. सः he) शोकं grief तरति transcends पाप्मानं sins तरति crosses गुहाग्रन्थिभ्यः from all knots of the heart विमुक्तः being free. अमृतः immortal भवति becomes.

Verily he becomes Brahman, who knows Brahman. No one ignorant of Brahman is ever born in his family. He crosses all sins and transcends grief. Being free from all knats of the heart he attains immortality.

[*Knots of the heart,—e.g.*, Ignorance, desire, passions lust, etc.]

तदेतदृचाभ्युक्तम्—

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।

तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ १० ॥

तत् That एतत् this ऋचा by the Rik अभ्युक्तम् is expressed (ये) who) क्रियावन्तः the performer of right actions and sacrifices श्रोत्रियाः well-versed in the srutis. ब्रह्मनिष्ठाः devoted to the realisation of Brahman श्रद्धयन्तः endowed with faith एकर्षिं the sacrificial fire called *Ekarishi* जुह्वते sacrifice, यैः by whom तु again विधिवत्

properly, according to the injunctions of the Vedas शिरोव्रतम् the vow of carrying fire on the head चीर्णम् have performed तेषाम् to them एव alone एताम् this ब्रह्मविद्यां knowledge of the Brahman वदेत should be told.

The same is told by the following *Rik* :—Those who perform the sacrifices, who are well-versed in the Sruti, devoted to the realisation of Brahman, endowed with faith, perform the sacrifice of *Ekarshi*, and who have performed the penance of *Shirobrata*,—to them alone this knowledge of Brahman should be told.

[*Devoted to the realisation of Brahman—i.e.*, devoted to the worship of the qualified B-ahman (Saguna Brahman) or Iswara and desirous of realising the Supreme Absolute Brahman.

Perform the sacrifice, etc.—i.e., those who perform sacrifices like *Ekarshi*, etc., and observe the penances and austerities like *Shirobrata* simply with the object of self-purification and for no other purpose. Sacrifices and snch other ceremonies when done without any worldly motives become a form of worship or Upasana.]

तदेतत्सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

ऋषि: the seer अङ्गिरा: Angiras पुरा in ancient time तद् एतत् this सत्यं the truth उवाच told अचीर्णव्रत: one who has not performed any penance or accomplished a vow एतत् this न अधीते should not study नम: obeisance परमऋषिभ्य: to the great Rishis.

The sage Angira first told this truth (to Sounaka) in ancient time. He who has not accomplished any vow should not study it. Obeisance to the great sages! obeisance to the great sages!

[*Who has not accomplished, etc.,*—*i.e.* one who has not performed any penance enjoined in the *shastras* and not carried any vow for the expiation of his sins, etc. The unpurified soul is not a fit recipient of this science of Brahman.]

End of the Second Chapter, Third Mundaka.

END OF THE MUNDAKA-UPANISHAD.

MÂNDUKYA-UPANISHAD.

INTRODUCTION.

The Upanishad is so named probably after its seer Rishi Mundaka. It belongs to the Atharva Veda group of Upanishads. Of all Upanishads this is the most terse and difficult inasmuch as within the short compass of twelve mantrams, it speaks of the entire range of human consciousness beginning from the awakened state and ending in the Supreme Absolute state of super-consciousness where all objective relations and perceptions of duality are completely negated. According to the Muktikopanishad, it forms the epitome of all the 108 Upanishads which are but elaborations of the contents of the Mandukya. There are very few passages indeed in the authentic Upanishads recognised by the celebrated Bhashyakaras, which unequivocally assert the existence of an Absolute state of consciousness, *i.e.*, Nirguna Atman or Nirguna Brahman, which forms the bed-rock of the grand philosophy of Vivarta Vada or Mayavada as it is commonly known, but herein we have one or

two passages which clearly speak of the Nirguna state as the supreme reality. Bhagavan Goudapada, the Paramaguru of Sri Sankaracharya, found this Upanishad as the fit basis for his philosophy of *Ajata Vada* which he expounded in his *Karika* on this Upanishad.

MÂNDUKYA-UPANISHAD.

॥ ओं ब्रह्मणे नमः ॥

ओं भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाऽक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांऽसस्तनूभिः ।

व्यशेम देवहितं यदायुः ॥

Om ! with our ears what is auspicious may we hear, O Gods ! with our eyes may we see what is auspicious, O ye worshipful ones ! May we who sing praises (to ye), enjoy the life allotted to us by the gods with strong limbs and body.

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं
भवद्भविष्यदिति सर्वमोंकार एव ।
यच्चान्यत्त्रिकालातीतं तदप्योंकार
एव ॥ १ ॥

इति This (visible) सर्वं all ॐ Om इति एतत् this अक्षरं letter तस्य its उपव्याख्यानं explanation. भूतं the past

भवत् the present भविष्यत् the future इति सर्वं all ॐ कारः the Om एव verily. अन्यत् the other च and यत् what त्रिकालातीतं the transcendental, beyond time तत् that अपि also ॐ कारः Om एव verily.

All is the letter Om. It is explained thus: all that was, that is, and that will be is the Om. And also what is beyond all time is verily the Om.

[*Note* :—According to the Vedic philosophy of creation, the universe, which was set forth by the *Spandana* or vibration of the primal energy, *Prakriti*, has a sound symbol, and that is Om. As no idea can be dissociated from the denoting appellation or name, so no object can be thought of without the help of its sound symbol. In Sanskrit philology, the relation between *Shabda* (sound) and *Artha* (object) is considered inseperable. So in that sense *Om* which is the most universal, all-inclusive sound utterable by man, can only be the fit name for the whole universe, visible and invisible. And as the universe is nothing but an emanation of the Divine in an objective form, so *Om* is ever considered among the followers of the Vedas as the most suitable sound-symbol of the supreme Deity, with whose help the devotee can realise the Truth. Here *Om* is spoken of as all that exists in all times and even what is transcendental,

i.e., Brahman in his Saguna and Nirguna aspect, with a view to make the aspirant of self-realisation look upon this sound as the best means to the realisation by meditating upon it as described in the subsequent mantrams. Cf Prasnopanishad V-7., note; Kathopanishad, II. 15-17 and notes.]

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्
॥ २ ॥

एतत् this सर्वं all हि assuredly ब्रह्म Brahman अयम् this आत्मा the self ब्रह्म Brahman सः That अयम् this आत्मा the Atman चतुष्पात-four-footed.

All this is assuredly Brahman, and this Atman is also Brahman. That Atman is four-footed.

[*Note* :—In the previous mantram the whole of the objective existence has been indicated as the form of *Om* or Brahman. But lest it might be misunderstood that Brahman is only in the objective existence and has no relation with the subject, Sruti in this mantram clearly states that Brahman is not only the visible objective world but is also the very self of the subject. It is the Atman. By this the Sruti clearly indicates that the objective existence is nothing but an emanation of the Reality that is even behind the subject. This Reality manifests in the subject in four states

of consciousness, viz, the awakened state, the dreaming state, the state of dreamless deep sleep, and the superconscious state. These four states of consciousness are called here the four feet of Brahman.

And this Atman also is Brahman.—This is one of the *Mahavakyas* or the sacred formulæ which indicate the unity of the individual and the Supreme Soul. And this is the Mahavakya of the Atharvaveda.]

जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः
स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

जागरितस्थानः whose field is waking life बहिःप्रज्ञः whose consciousness is outward सप्ताङ्गः seven-limbed एकोनविंशतिमुखः nineteen-faced स्थूलभुक् Enjoyer of the gross वैश्वानरः Vaiswanara (*lit.* where all beings live and who is in all beings) प्रथमः first पादः foot.

The Vaiswanara whose field is waking life, whose consciousness is outward, who is the enjoyer of the gross, seven-limbed and nineteen-mouthed is the first foot (of the Atman).

[*Whose field is waking life*—*i.e.*, whose consciousness arises wholly from sense-perceptions of the external objects.

Seven-limbed—It is described elsewhere in the Sruti that the head of Vaiswanara is the heaven, the sun

His eyes, the air His breath, the sky His body, water His lower organ and the earth His feet. So these are the seven limbs of the Viswa referred to here.

Nineteen-mouthed—i.e., possessing five *Jnanendriyas*, (sensory organs), five *Karmendriyas* (motor organs), five *Pranas* (vital energy) and four *Antahkaranas* (four aspects of the mind). These are called mouths because through these He enjoys the external world.

Note :—The gross macrocosmic aspect of the universal soul is called *Virat* and the microcosmic is known as *Vaiswanara.* The Sruti mentions here only of the Viswa or the *Vaiswanara* and not of the *Virat,* thereby Sruti tacitly alludes that the same Atman in the gross who is viewed from the individual stand-point as the Individual soul is also the Universal Soul.]

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

स्वप्नस्थानः whose field is dreaming life अन्तःप्रज्ञः whose consciousness is inward सप्ताङ्गः seven-limbed एकोनविंशतिमुखः nineteen-mouthed प्रविविक्तभुक् Enjoyer of the mental impressions only (*lit,* enjoyer of loneliness) तैजसः the Taijas (*lit,* one of shining element) द्वितीयः the second पादः the foot.

The *Taijas*, whose field is dreaming life, whose consciousness is inward, who is se-

ven-limbed, nineteen-mouthed, enjoyer of the (subtle) mental impressions only, is the second foot (of the Atman).

[*Whose consciousness is inward—i.e.,* whose consciousness cognises only the stored up mental impressions of the objective world produced during the awakened state. As the consciousness is completely immured within the mind only, it is called *Antahprajna* in contradistinction to that in the awakened state, although psychologically it would be wrong to call the states of consciousness, internal or external.

Enjoyer of mental impressions—i.e., the enjoyer of dreams which are nothing but mental impressions produced during the awakened state.

Note :—The macrocosmic aspect of Atman in the subtle or mental state is called *Hiranyagarbha.* Like *Virat, Hirnayagarbha* is here alluded to in unification with the microcosmic *Taijas.*]

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

यत्र where सुप्तः the sleeping (man) कंचन any कामं desirable objects न कामयते does not desire for कंचन

any स्वप्नं dreams न पश्यति does not see तत् that सुषुप्तम् the deep sleep सुषुप्तस्थान: whose field is deep-sleep एकीभूत: unified प्रज्ञानघन: consciousness *involuted i. e.,* consciousness gathered within (unconscious or sub-conscious) एव alone आनन्दमय: of much peace हि verily आनन्दभुक् enjoyer of bliss (or peace) चेतोमुख: mouth of knowledge (or one who is the cause of knowledge) प्राज्ञ: the *Prajna* (*lit.* one who knows properly) तृतीय: the third पाद: foot.

When the sleeping man does not desire any desirable objects, nor dreams any dream, that state is the deep sleep state. The *Prajna* whose existence is in deep-sleep plane, unified, of consciousness ingathered nothing else, of the form of bliss only, verily the enjoyer of bliss, whose mouth is knowledge, is the third foot.

[*When the sleeping man does not, etc.—i.e.,* neither the awakened state where will is active, nor the dreaming subconscious state, but the unconscious state where all activites of the mind are completely stopped is here referred to.

Unified—i e , where the consciousness is not identified with any kind of percept or concept or memory, but remains in its own single unmixed state ; this state of subconsciousness or unconsciousness where *tamas* predominates is compared to night.

As all objects being covered under the pall of gloom in the night appear as if united and the world appears as if undifferentiated existence, so in the deep sleep, the mind is completely enveloped in *tamas* and assumes an undifferntiated existence although holding the unmanifested germs of infinite differentiation of the awakened state and dreaming state.

Of consciousness ingathered nothing else—the consciousness of the deep-sleep is contentless and of the negative kind. When a man comes out of the deep sleep, he says, 'I slept well and was not conscious of anything.' This experience of man testifies to the fact that there was the consciousness of "nothing else," *i.e.*, the consciousness of negation.

So, in that respect, the consciousness of the deep-sleep can be said to be *ghanibhuta*, concentrated, inasmuch as, it does not cognise any object whether internal or external.

Of the form of bliss—i.e., in that state the Atman of the pure principle of consciousness remains in the *Anandamaya kosha*, identifying itself with the *Karana Sharira*. This *Anandam* or bliss is not the bliss of the transcendental or the supreme state of absolute unity, but it is called bliss because in deep-sleep there is a feeling of composure and perfect rest and mind is not agitated by any activity, desire, or thought. So this bliss is the bliss of quiescence and peace only and not that transcendental joy of Mukti.

Whose mouth is knowledge—i e., who is at the back of all mentation and cognisance, who is the root of

the other two states of consciousness *viz.,* the awakened and the dreaming states. That is why it is also called the causal state.

Note :—The macrocosmic soul of this causal state is called *Iswara*.]

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

एषः this सर्वेश्वरः lord of all एषः this सर्वज्ञः the omniscient एषः this अन्तर्यामि the indweller and controller of all एषः this सर्वस्य of all योनिः the cause हि verily भूतानाम् of all beings प्रभवाप्ययौ the cause and dissolution.

He is the Lord of all, the omniscient, the controller and indweller of all, the origin and dissolution of all beings and the cause of all (existence.)

[*Note* :—Here Atman with its primary condition or Upadhi called *Maya* is referred to. In that state He is the creator, preserver, and destroyer of the whole Universe. He is immanent in all beings. As He is the origin of the Universe so also is He its final dissolution after *Pralaya*. This is the *Iswara* aspect of the Atman. But in Its individualistic aspect He is conditioned by *Avidya* or Ignorance. From that standpoint He cannot be called the Lord of the Universe, etc., but the Sruti by stating that it is the *Prajna* spoken of in the previous *mantram*, who is

also the Lord and origin of the Creation, distinctly asserts the unity of the *Jiva* or the Individual Soul with the Universal. In fact Atman by itself, as will be definitely stated hereafter by the Sruti Herself, is one undivided whole एकमेवाद्वितीयम्. But He appears as macrocosmic (समष्टि) or microcosmic (व्यष्टि) by producing the phenomena of time, space and causation within Himself by his Maya-Shakti, so this differentiation in the Atman is only phenomenal and not real. And for Self-realisation the unity of the Atman should alone be meditated upon. This is the import of the Sruti].

नान्तःप्रज्ञं न वहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं नप्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

न not अन्तःप्रज्ञं inwards conscious न nor वहिःप्रज्ञं outwards conscious न उभयतःप्रज्ञं nor conscious of the intermediary state न प्रज्ञानघनं nor ingathered nothing else as to consciousness न प्रज्ञं nor consciousness न अप्रज्ञम् nor unconsciousness. अदृष्टम् invisible अव्यवहार्यं unrelated अग्राह्यं unperceivable अलक्षणम् devoid of all signs अचिन्त्यम् beyond all thought अव्यपदेश्यं ineffable एकात्मप्रत्ययसारं of the nature of pure Self-consciousness alone प्रपञ्चोपशमं the negation of all relative existence शान्तं peaceful शिवम्

bliss अद्वैतं the unity चतुर्थं the fourth (foot) मन्यन्ते consider (विवेकिन: the sages) स: that आत्मा the Self स: He विज्ञेय: (is) to be realised.

Neither inwards conscious nor outwards conscious, nor conscious of the intermediary state, nor ingatherd nothing else as to consciousness, nor (total) consciousness, nor unconsciousness,—what is invisible, unrelated, unperceivable, devoid of all connotations, unthinkable, undefinable, essentially of the nature of self-consciousness alone, negation of all relative existence, peaceful, of supreme bliss and unitary,—is called the fourth foot (of the Atman). That is the Atman, He is to be realised.

[*Neither inwards conscious—i.e.,* the negation of Taijas or the dreaming state.

Nor outwards conscious—i.e., the negation of *Viswa* or the awakened state.

Nor conscious of the intermediary stage—i.e., the negation of the consciousness that can be conceived to exist between the dreaming and the awakened states.

Nor ingathered nothing else as to consciousness—i.e., the negation of the *Pragna* or the deep sleep state.

Nor consciousness—i.e., the negation of the totality of the relative consciousness.

Nor unconsciouness—i.e., the negation of all kinds of sub-conscious states.

Essentially of the nature of Self-consciousness alone—i.e. the state of colourless, contentless, absolute consciousness. It is not an abstraction or negation in the Buddhistic sense of *Sunyam*, but a positive state of consciousness.

Negation of all relative existence—The primary test of existence is in the human consciousness. In the first three planes of consciousness, existence is intuited in relation to something that is *a posteriori* or external, and hence it is called Relative existence. But the consciousness of existence in the *Turiya* or the fourth plane *i.e.*, in the super-conscious state, is of unrelated absolute kind,—the existence unconditioned by time, space or causation. In that state, consciousness is Existence only. The absolute existence and the absolute consciousness are one and the same.

Peaceful—In the text, the word used is शान्तं which means the supreme peace that comes through the absolute cessation of, and disjunction from, the activities and changes of the *Prakriti.*

Unitary—The absolute state of consciousness, strictly speaking, can be called neither unitary nor dual; the conception of *one* necessitates the conception of *two*. Hence the transcendental is beyond *one* or *two*. But still that state is signified in the scriptures as 'one without a second' 'unitary' etc., simply to negate in that consciousness the three

kinds of differentiation, *viz*, *Vijatiya Bheda* (generic differences), *Swajatiya Bheda* (differences among the members of the same species) and *Swagata Bheda* (internal differences of limbs or parts of a body). The transcendental is absolutely devoid of all possible conceptions of divisions and differentiations which are brought about in our mind by the play of time, space and causation.

That is the Atman—i.e., this is the real nature of the Atman and what has been spoken of before as possessing the first three states are not real but superimposed upon it by *Upadhis* or limiting adjuncts.]

सोऽयमात्माऽध्यक्षरमोंकारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

सः that अयम् this आत्मा Atman अध्यक्षरम् in the verbal form ओंकारः the Om अधिमात्रं of the form of syllables (पादरूपः the feet) (यतः because) पादाः the feet मात्राः the syllables च and मात्राः the syllables पादाः the feet अकार the letter *A*, उकारः the letter *U* मकारः the letter *M* इति thus.

That Atman in the verbal form is *Om*, and in the forms of syllables, the feet; the feet are the syllables and the syllables are the feet, *viz.*, the letters *A*, *U* and *M*.

[*That Atman in the verbal form etc.—i.e.*, the sound symbol of the Atman is *Om*, which has there

parts *A, U, M*, equivalent to the first three states or 'feet' of the Atman. So, the syllables and the sound of *Om* should be meditated upon as the Atman. This is the symbol-worship].

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्ते-रादिमत्त्वाद्वाऽऽप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

जागरितस्थानः whose field is the waking state of life वैश्वानरः the Vaiswanara अकारः the letter *A* प्रथमा the first मात्रा syllable (यतः because) आप्तेः on account of pervasiveness आदिमत्त्वात् on account of its being the first वा and यः who एवं thus वेद knows सः he ह वै verily सर्वान् all कामान् desirable objects आप्नोति attains आदिः the first च and भवति becomes.

The Vaiswanara whose field is the waking state of life is the letter *A*, the first syllable, on account of its all-pervasiveness and priority, —who knows it thus attains all desirable objects and priority.

[*On account .... priority*—According to the Sanskrit orthography, *A* is the primal sound, which is included in all other sounds or letters utterable by man. It is produced by the wind striking the larynx, the very first part of the sounding board of the mouth, as it were. And hence all other sounds produced by other parts of the mouth must necessarily

include this primal note. In this sense the blessed Lord says in the Gita that of all letters, he is the letter *A*].

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै ज्ञानसंततिं समानश्च भवति नास्याऽब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

स्वप्नस्थानः whose field is dreaming state of life तैजसः the *Taijas* उकारः the letter *U* द्वितीया the second मात्रा syllable उत्कर्षात् on account of superiority उभयत्वात् on account of being the middle between the two वा or यः who एवं thus वेद knows (सः he) ज्ञानसंततिं the flow of knowledge or thought उत्कर्षति increases समानः equal (to all) भवति becomes. अस्य his कुले in the family अब्रह्मवित् person ignorant of Brahman न भवति is not born.

The *Taijas* whose field is the dream-life is the letter *U*, the second syllable, from its superiority and intermediary nature. He who knows this increases his flow of knowledge and becomes equal to all; no person ignorant of Brahman is ever born in his family.

[*From its superiority etc.,*—The common feature between the dreaming state and the letter *U* lies in their both being intermediary, one between the two states—the awakened and the deep sleep, and the other

between the two letters *A* and *M*. The superiority is in the sense of subtleness.]

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

सुषुप्तस्थानः whose field is the deep sleep state प्राज्ञः the *Prajna*, तृतीया the third मात्रा syllable मकारः the letter *M* मितेः from its being a measure अपीतेः on account of its being the final वा or यः who एवं thus वेद knows (सः he) ह वै verily इदं this सर्वं all मिनोति measures (by his knowledge) अपीतिः the support च and भवति becomes.

The Prajna whose field is the deep sleep state is the third letter M, on account of its being the measure and the final. He who knows this, measures all (by his knowledge) and becomes the support of all.

[*The measure—i.e.*, it marks the completion of the three relative states of consciousness even as *M* completes the sound *Om*. So, in one sense it determines the other two states.]

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोंकार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद य एवं वेद ॥ १२ ॥

अमात्रः without syllables अव्यवहार्यः transcendental (lit., beyond all usages) प्रपञ्चोपशमः devoid of all phenomenal existence शिवः the supreme bliss चतुर्थः the fourth एवं thus ओंकारः the word Om अद्वैतः unitary आत्मा Atman एव verily यः who एवं thus वेद knows (सः he) आत्मना by his own self आत्मानं the self संविशति enters.

The transcendental, unitary state of supreme bliss, devoid of all phenomenal existence is the syllableless, fourth (aspect)—thus Om is verily the Atman. By self, he enters the Self, who knows thus !

[*By self he enters the Self*—*i.e.*, in that superconscious or the fourth state of consciousness, the existence of mind also is denied, the pure consciousness becomes conscious of itself. It is ineffable in ordinary human language. What is said of it is but a hint for those who might have experienced it].

END OF THE MANDUKYA UPANISHAD.

Thompson & Co., Printers, Madras.